CANADIAN JEWISH REVIEW

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G. W. Cohen, Managing Editor Rabbi B. R. Brickner, Contributing Editor

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Editorial

RECKONING AND RENEWAL

In the course of human evolution it has become a well-established custom among all peoples and religions to set aside one day in three hundred and sixty-five, as a day of reckoning and renewal.

The rabbis in the Talmud speak of four beginnings of the year which they recognized from different standpoints. (1) The first of Nisan for regnal dating which is based on the Exodus. (2) The first of Tishri as the agricultural New Year and the beginning of the harvest. (3) The first of Ellul for reckoning tithes of cattle. (4) The first or the 15th of Shebat as the New Year for trees.

Of all these days, the one that stands out most prominently in the conscience and observance of our people is Rosh Hashonah which falls on the first of Tishri, and which, next to Yom Kippur, is the most solemn day in the Jewish calendar.

Rosh Hashonah is significant in two great respects. It emphasizes man's freedom to change his nature through the exercise of his will, and his power to direct his nature into new channels.

Our Bible and sages understood better than we moderns that there is a time for everything, that a time comes when man's conscience cannot bear the strain of continuous high pressure, that it is well for him to appoint a day for self-communion, a day on which he can take stock and determine to live his life on a higher spiritual and moral plane than was his wont.

All of us are familiar with the popular conception of our age, that "human nature does not change." The exponents of determinism tell us that our natures are the result of inherited instincts and impulses, plus the effect of our physical and social environment on our physical endowment. This philosophy denies freedom of the will and leaves our destiny in the hands of fate. It makes of us pessimists and agnostics.

The religious philosopher is inclined to give life a different meaning. To him, life is purposeful and not mechanistic. He regards the doctrine that men are automata as absurd. A machine is after all the creation of a purposeful mind, and is designed for a specific purpose. Its very existence bespeaks an Inventor, Fashioner and aim, without all of which it would be meaningless.

The inorganic and organic world is, we may be sure, the purposeful creation of an intelligent Designer who fashioned His creation according to laws which we humans are all too slow in learning to understand.

There is no contradiction between mechanism and purpose, an obvious truth which has been too oft forgotten in the controversy which still rages between naturalist and theist.

If man is a purposeful creature, then he is free to change his nature, the extent of this self-determination depending upon his intellectual grasp, his pursuit of knowledge and his will power. In fact, changing his nature is just exactly what man has been doing since man emerged from his brute ancestor. His nature is the only thing about himself that he can change. His physical being and characteristics are too rigidly determined by his grandparents in whom he has no deliberate choice.

It is because human nature can change, that man deserves to be called the highest among God's creatures. The grain of corn is lost if it happens to fall on rocky ground or among thorns. It can do nothing to save itself. To the bee these circumstances are indifferent, yet it in turn would succumb to a blight of the flowers. To the man this would be but a small matter, and we enjoy losing ourselves in admiration of the ingenuity with which he manages to subsist under the most unusual and threatening conditions. In a word, the higher the form of life, the greater the freedom, even from environment, the lower the form of life, the greater the bondage to circumstances. Man, differing from the animal, is thus able to master both his physical environment and his instinctive nature.

It is indeed a message of hope which Rosh Hashonah brings. It assures us that we need not remain slaves to our habits and that it requires only moral will power to purge ourselves from that in us which is sinful. Because of the stress which Judaism places on this truth, our sages have identified Rosh Hashonah with the contemplation of Cheshbon Ha-nefesh. It is a day set aside for spiritual bookkeeping, and for rigorous and unmerciful work-taking of our inner and outer selves, but primarily of our inner selves. If our moral conduct were pre-ordained and controlled by forces pre-determined and wholly outside of ourselves, what sense would there be in a spiritual accounting, since we could not be held, or hold ourselves responsible for what we are, spiritually and intellectually? On the contrary, the Jewish conception is emphatic on the point that man is a free agent, and hence responsible and accountable to man first, and then to God for his conduct. In this connection it is worth recalling the old Midrash that God forgives the sins committed against Him, but those sins that we commit against our fellowmen, God forgives only after we have made complete restitution which is coupled with genuine repentance.

As we undergo this operation of self-analysis and introspection, we become conscious that judging ourselves even by our own standards and ideals, we have fallen far short of the mark. We find that we have pursued false gods and worshipped at strange shrines, that we have bowed down to man-made idols of gold, that we have suppressed the finer impulses of our nature, and almost killed the precious sparks in us.

If Rosh Hashonah, the day of reckoning, is to be truly effective, it should lead us to renew ourselves. The sacred books of mankind are unanimous in their recognition that the only things worth while are the pursuit of wisdom, goodness and truth. These are the three attributes of God. It is for us to emulate Him in the intellectual and spiritual course of our lives. We shall not have use whatever leisure is given us to commune with the great spirits of the past and present through the printed page, and to cultivate an intellectual attitude. Prayer will be powerful to the humble among us to cultivate a sense of reverence in our lives, a genuine sense of and a radiant kindliness. All that is required is a genuine will to do so.

Rabbi B. R. Brickner

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Rosh Hashonah Greetings

Regina.

The Editor,
Canadian Jewish Review.

Upon the occasion of the celebration of the Jewish New Year, 5684, if affords me great pleasure to extend hearty greetings to the Jewish citizens of Canada.

The Jewish people have played a great part in the history of the world from earliest times and have made worthy contributions to the science, literature and finance of many countries. I sincerely trust that in this new Canadian land—this land of civil and religious freedom—they may be able to forget the hardships they have endured in other lands and develop to the highest degree the noblest attributes of their race.

Yours truly,
CHAS. A. DUNNING,
Premier of Saskatchewan.

Toronto.

The Editor,
Canadian Jewish Review.

"I am gad of the opportunity to extend cordial good wishes to the Jewish citizens of Ontario on the occasion of the New Year and the Day of Atonement. It is my sincere hope that during the coming year they will enjoy to the full the blessings and advantages of the British institutions under which we live, and that happiness, contentment and prosperity may be their lot. Realizing as I do the noble traditions of their race, and the great contributions they have made towards the progress of civilization, I wish them well on my own behalf and on behalf of the people of Ontario."

Yours very truly,
(Sgd.) G. H. FERGUSON,
Prime Minister, Province of Ontario.

Winnipeg.

The Editor,
Canadian Jewish Review.

I esteem it a privilege to contribute a message for publication in the CANADIAN JEWISH REVIEW on the solemn religious occasion of the celebration of the Jewish New Year and the Day of Atonement. When the Chief Rabbi, Dr. J. H. Hertz, visited Winnipeg last year I was impressed deeply by what he said in speaking of the ideals and teachings to which the Jewish people have given such proof of steadfast devotion throughout the centuries. These ideals and teachings, the imperishable heritage of Israel, have an undeniable part in the foundations of our civilization. The fundamental meanings of Yom Kippur, in their bearings upon spiritual truths and the higher life of man, are such as we all should do well to lay to heart. Humanity needs now, as it never needed before, to base thinking and action on fundamental truths, and to be guided by the spirit of brotherhood.

Yours very truly,
JOHN BRACKEN,
Prime Minister of Manitoba.

Victoria.

The Editor,
Canadian Jewish Review.

It is with pleasure that I send from this far west a greeting to a people, eastern in origin and tradition, but whose activities have permeated the whole civilized world, and who are a potent influence in our life in Canada to-day. Under the persecutions of the past you have been faithful to your great traditions, and have upheld a moral and religious code which contains the germs of the world's best thought and faith at this time.

I can only hope that as you carried yourselves intact through eras of cruel persecution, in the wider freedom you are enjoying to-day,

you will continue through your coming year to play as important a part in the religious, commercial and industrial life of Canada as you have done in the past.

Yours very truly,

JOHN OLIVER,
Prime Minister of the
Province of British Columbia.

Montreal.

The Editor,
Canadian Jewish Review.

Each year we stand on the threshold of a new period of time, filled with the same hope that it may bring a new vision and a new order into a world that is out of joint. We welcome the thought of some new arrangement of the factors of fortune that may produce a happier, fairer and finer relationship in our immediate environment, and in the wider realm of society. There revives within us the hope of a more satisfying answer to the perplexing problems that centre round the life of the Jew. We dwell fondly on the possibility that the new year may hold within its reach some noble and enlightened measure born out of the recognition of our age-old travails, some measure that will soften the asperities of the past and pave the way to an understanding that will illumine men's minds and influence their conduct. That is the perennial mood with which the Jew greets the New Year.

The year that has closed disappointed many of our hopes. Dreams that we dreamed of it have fallen far short of fulfillment. The forces of reaction still maintained their hold on wide sections of the world where our co-religionists have been made the worst victims of the disillusionments of peace and the ignoble passions of war's aftermath. The dead year brought no reassurance to our brethren in Hungary where the "Awakening Magyars" have awakened only to the possibilities for venting their spleen on helpless Jewry, or in Germany where the secret orders abetted by baffled monarchists have grown bolder in their tactics of terrorism, or in Roumania where the fair promises to deal justly with Jewish citizens are belied by the excesses that prove that to date the leopard has not changed his spots. In truth Eastern Europe in the past year has presented the dismal picture of an iron circle ringing round a sore-tried and unhappy Jewry.

The old proverb that "Light springs from the East" seems to hold good only for the civilizing, spiritualizing and enlightening forces that Israel liberated thousands of years ago. What light has come in the past year to cheer and hearten the Jewish spirit has come from Western lands. In the West the rage of anti-Semitism has failed utterly to sweep along with it either peoples or leaders. There in spite of the Bellocs, Chestertons and Fords public opinion has refused to be stampeded by the appeals to race and religious prejudice. The futile follies of the Klu Klux Klan have begun to recoil on the head of that organization and the signs of its dissolution are at hand. The fatuous claims of the race theorists who have been "booming" the Nordics as a new way to disparage Semites, have fallen on deaf ears. The flood-tide of anti-Jewish feeling has reached its height. It has failed to submerge the West. It is bound slowly but surely to recede. And as it recedes sanity and reason will assert themselves, and shame and a rankling sense of injustice done will do the rest.

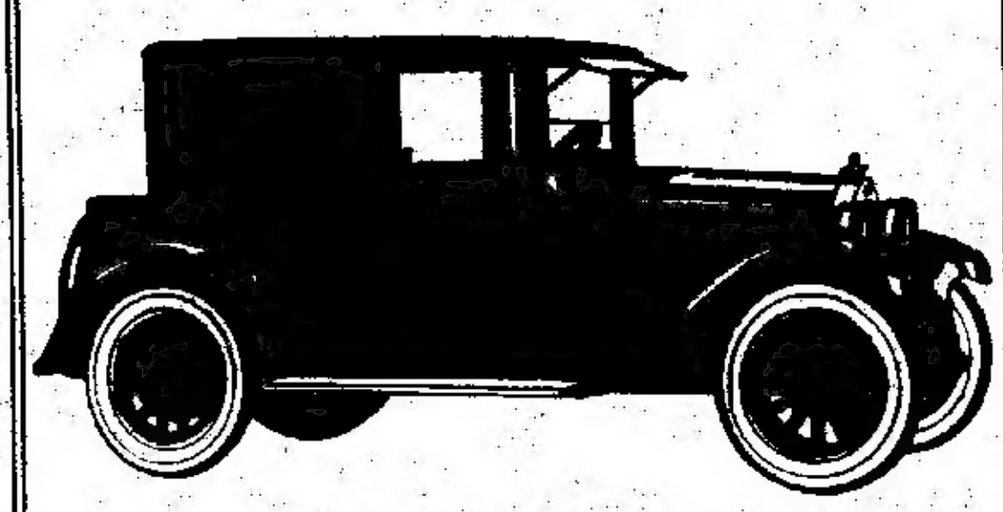
We Jews are incorrigible optimists. We firmly believe that time will compensate our disappointments, and purge society of its ills. Patience is the time-honoured virtue of our race. We turn with a sense of relief from the past. We face the New Year with a deep-lying conviction that the forces of change work in our behalf.

Yours sincerely,
RABBI M. J. MERRITT
Temple Emanu-El

The Editor,
Canadian Jewish Review.

On the occasion of the celebration of the Jewish High Holy Days, I beg to say that I feel we may all rejoice in the fact that we live in a country which affords so many opportunities for advancement and such a broad measure of freedom of thought and worship. This year we are being favoured by a very bountiful harvest which I feel sure, will make for the greater prosperity of our people in all walks

A New Year's Gift de Luxe



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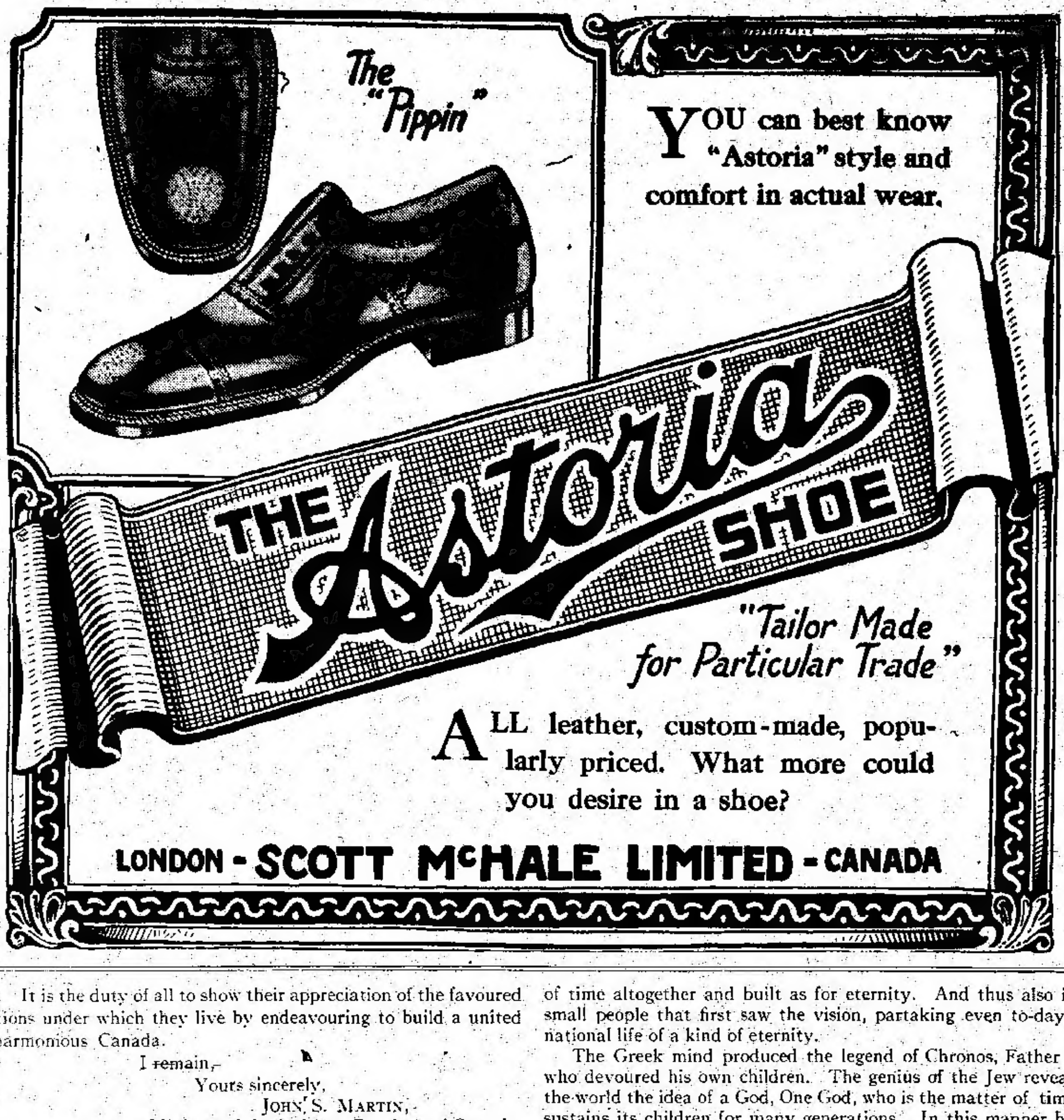
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Yours sincerely,

JOHN S. MARTIN,

Minister of Agriculture, Province of Ontario.

The Editor,
CANADIAN JEWISH REVIEW.

An irritating, a puzzling paradox is time; it spells life and death, existence and extinction with the same letters. The despairing perplexity of philosophers and scientists, the crushing sorrow that breaks the heart of poets and runs like a dark discord through the gay music of their song—that is time. The swift, fitful shadow which is our life on earth, that is time.

There is hardly a thinking individual, past or present, who has not yielded to moods of futility and transientness, who has not been under the influence of these devastating and crushing reflections. Even the great serenity of the blessed saints, I daresay, was not entirely ignorant of the muddling and disturbing influence of some such somber meditations.

And yet

And yet our little world, though not all as a garden of roses, is not a nightmare of devastation. Though fully aware of the nature of time, and in the very shadow of death, the spirit of man has wrought mighty things and succeeded in rearing many civilizations, that flourished and produced many things of beauty and loveliness.

And surpassing all others in this defiance of time was a small people that gave to the world, for the first time, the idea of an everlasting God, who transcends both space and time in infinite existence. Thus man, sustained now by the vision of eternity, put away the fear of time altogether and built as for eternity. And thus also is that small people that first saw the vision, partaking even to-day in its national life of a kind of eternity.

The Greek mind produced the legend of Chronos, Father Time, who devoured his own children. The genius of the Jew revealed to the world the idea of a God, One God, who is the matter of time, and sustains its children for many generations. In this manner has our people made man a victor in his battle with time, in this manner has our people effected the conquest of time, without which the conquest of nature would have no meaning.

If then, when the seasons turn, we celebrate a Rosh Hashonah, a New Year, with prescribed pomp and traditional solemnity, we celebrate the victory of our ideas over cold, inhuman abstractions; we celebrate the conquest of time. We thank the Almighty for this conquest and for the opportunity to live and to accomplish, to plant and to build, to add accomplishment to accomplishment, beauty to beauty, truth to truth, for the benefit, comfort and perfection of mankind. May our people then celebrate Rosh Hashonah in this spirit and may the Almighty accept with grace their celebration and devotion and bless their every enterprise and handiwork. Amen.

Sincerely,
Rabbi Julius L. Siegel,
Congregation Goel Tzedec,
University Avenue Synagogue

Westmount, Que.

The Editor,
Canadian Jewish Review.

The Jewish New Year is not a day of gloom and sadness, but a feast of joy, happiness and promise.

Continued on page 36

How Jews Are Disposed Towards the Zionist Movement

The Pros and Cons

By RABBI DR. EPHRAIM FRISCH
The New Synagogue, New York City

Presented at Professor Westerman's Round Table on The Near East, Institute of Politics, Williamstown, Massachusetts, August, 8, 1923.

The following contribution is from the pen of one of the younger leaders of the American Reform Rabbinate. It is a terse and fair-minded presentation of the views held by Jews who are for Zionism and those who are contrary-minded.

Rabbi Frisch is not a Zionist. He was requested by Professor Westerman, the leader of the Near East Round Table, to present the views of the Jewish non-Zionists. In order, however, as he states, "to minimize the differences within the Jewish camp before a cosmopolitan, non-Jewish academic audience, and for the good of Israel, I decided to avoid all controversy and present both the arguments pro and con." In view of the mis-statements which have appeared in the press we are pleased to present Rabbi Frisch's paper as it was read at the Institute in Williamstown.

—*Rabbi B. R. Brickner*

There is virtual unanimity of opinion among Jews that Palestine should be regenerated and used as a place of refuge and economic opportunity for those of their co-religionists who are ill-treated in the lands of their birth. While the prevailing desire is that the problem of Jewish disabilities and persecution should be solved in its own habitat, it is feared that that time is far off and that certain large areas in central and eastern Europe and in Asia will for many decades to come, continue to make life bitter for their Jewish citizens, if, indeed, they will ever put an end to discrimination. The United States abandoned its historic role of a land of refuge for the oppressed and distressed a year ago, and immigration into other lands is rigidly restricted. In these circumstances, Palestine, where the Jewish people made their classic spiritual contribution to civilization during a period of eleven centuries in ancient times and to which they have been attached by an unbroken chain of contacts and of sentiment ever since—in these circumstances, Palestine is the place of refuge and opportunity, to which, now since it is under enlightened occidental control, the Jews naturally turn.

Jewish people are also generally of one mind in favouring the development of what for a better term, is usually called Jewish culture in Palestine. By this is meant the cultivation of the Hebrew language, the creation of a university in Jerusalem, and of other centres of learning, and the creation of Jewish art and literature. It is hoped that the concentration of Jewish talent and genius there would bring into being an environment making for a new creativeness of the Jewish spirit.

But there is wide and deep-seated difference of opinion concerning the nationalistic aspects of the Zionist movement. The Balfour Declaration, which forms the basis of the Palestinian mandate, and in which Great Britain promised to use its best efforts to create "a national homeland for the Jewish people" leaves the nationalistic character of the Jewish status in Palestine somewhat undetermined. It is, however, open to the interpretation that a Jewish nation or state would be created there. This has pleased the Zionists and alienated the non-Zionists among the Jews.

Briefly summarized, the arguments for Zionism from the standpoint of Jews, are as follows:

(1) That the Jewish people never ceased being a nationality, despite the fall of the ancient Jewish state in Palestine, and despite the dispersion of the Jews all over the world.

(2) That the racial integrity and individuality of the Jews are bound to wane and ultimately to disappear, because they have always constituted, and will always constitute, a small minority wherever they live.

(3) That persecution of Jews in the backward countries and discrimination, whether in gross or subtle forms, even in enlightened lands, have not abated in the last half century, and give signs of continuing, if indeed of not becoming more virulent.

(4) That if the Jews had a state of their own, or at least one under their control, their standing all over the world would be improved, and they would have the political and diplomatic means wherewith to intercede for their ill-treated brethren.

(5) That in any event, those Jews who would adopt Palestine as their homeland, and become citizens in the Jewish state, could live their own lives and shape their own destinies.

The Zionists see and feel no conflict of loyalty for the rest of the Jews of the world in relation to their own lands. Jews remaining in their home lands will owe no political allegiance to Palestine, but will be bound to it only by ties of sentiment, religion, etc. As an internationalized state, under the League of Nations, it could not, they believe, come into political conflict with any other state.

The arguments against Zionism from the standpoint of Jews may be summarized as follows:

(1) The Jewish people are a religious communion, still retaining some racial basis, but dissociated from the vehicle of nationality for nearly nineteen centuries. The worth-whileness of the continued existence of the Jews as a distinct group, or their mission, as it is often referred to, lies in their functioning as a religious and spiritual force to carry out the aims and teachings of the prophets and seers of Israel in the direction of personal and social righteousness, and of world brotherhood and peace.

(2) The establishment of a Jewish state would obscure and deflect these aims, giving the primary place to political aims and entanglements.

(3) Possible troubles with Arabs and other neighbours as well as the changing currents of international politics render the project of a Jewish state in Palestine, a hazardous undertaking, fraught with possibilities of danger.

(4) The establishment of a Jewish state would tend to impair the status of the Jews in all other lands in that it would provide an excuse, however ill-founded, for rabid nationalists to treat their Jewish fellow-citizens as aliens whose proper home is in Palestine.

(5) While realizing and acknowledging the strength and damaging effects of intolerance and discrimination in many parts of the world, and fearing that these will continue for a long time, non-Zionists have faith in the ultimate triumph of fair-play, and the final abolition of all prejudice and disability.

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Salas Baiz, vice-consul of the Netherlands, former mayor, president of the Chamber of Commerce, president of the Commercial Club and vice-president of the Fabrica Nacional de Fosforos C.A. (antes Ariza & Co.), who resides in Puerto Plata, Dominican Republic, where Mr. Baiz and family are the only Jews, is now in Toronto at the Royal Cecil Hotel, with his wife and three daughters. His voyage here was occasioned by the desire to place two daughters, thirteen and seventeen years of age, in Havergal Ladies' College. The College was highly recommended and because it is a Canadian school, it was chosen in preference to American colleges. Mr. Baiz is a kind, congenial, interesting type, with alert attentiveness, brought up and educated in the British West Indies, and a man who has travelled extensively through Europe and South America.

"I am anxious to give my daughters a thorough education, so that they may be independent and self-reliant," he said. "They may follow a career, or carry on my work," he replied in answer to a question made by the REVIEW reporter.

"What kind of schools have you?" asked the interviewer.

"They are under government supervision and are non-sectarian. The lower schools teach reading, writing, arithmetic, grammar, history and geography. The higher schools are modern and embrace similar studies to North American colleges. There are also technical schools where commercial arts are taught. The colony lacks universities, and students are compelled to go to European or American universities to complete courses.

"'Home sweet home' is the motto of the Jewish women of the Dutch West Indies," remarked Mr. Baiz. "The women do not take part in the problems or politics of their country. They hold no high positions, but make thorough house-wives and mothers. The women are imbibing Western methods and are commencing to break away from the old customs and becoming more and more like the new women in thought, dress and manner. The new woman type particularly appeals to the Jewish woman because she is cultured and educated in finishing schools in Europe.

"How many Jews are there in Santo Domingo," he was asked.

"Two or three, but in Curaçoa, a Dutch West Indies Island which is under the government of the Netherlands, there is a community of from 5,000 to 6,000 Jews. There are two synagogues. The Orthodox synagogue is called Mikve Israel and the Reform Temple Emmanuel. The temple is more Reform than the Holy Blossom here. Rabbis are paid by the Dutch government, as are ministers and priests of other denominations. All philanthropic work is carried on by the Orthodox synagogue which is exceedingly wealthy. There is little need for charities in the island as the Jews of Curaçoa are mainly well-established merchants."

"Have you a problem of intermarriage?" he was asked.

"No," said Mr. Baiz. "The Jews do not intermarry, as they are of a higher status than the natives. The Jews in the colony are of an intellectual and cultural turn of mind. They are well educated, and speak many languages. The Jewish society of Curaçoa is considered very high, and is sought by other denominations. We intermingle freely. There are no purely Jewish clubs or societies. We live in perfect harmony as one large family. The people are well-disposed towards one another. There is little prejudice and a great deal of tolerance.

"Jews hold important government positions and are numerous in the professional vocations. In Curaçoa the Jews adhere to the traditions, but are liberal in theory and practice. We have no disputes or misunderstandings with neighbouring people.

"Intolerance is the cause of all evil," he said. "Religion has played too important a part in the past. The various religions must relinquish a little, and be more tolerant towards one another. Figuratively speaking, all roads lead but to one destination or end. With broader education, which is now on the way, there will be less dogmatism and more good-will."

Philadelphia (J.T.A.).—The flag of liberty and freedom waved more lustily than in a long time to-day, following the decision by Judge Audenrie here that anyone who so desires may drop any inconvenient chunk from off his name. The question arose with the application of Harry H. and Myrtle Kabotchnik to change their name to Cabot. Descendants of the famous New England family of Cabots objected and protested to the court, that such a change meant the unjust appropriation of the glory of John Cabot. His name, they contended, like that of a famous biscuit or shoe-polish, represented actual value and no one else had any right to it. The Cabots' objections were fortified by those of the Pennsylvania Historical Society and the Genealogical Society.

The judge declared that he "was constrained to grant the petitioners the right to the use of the name Cabot, as there is nothing in the law to prevent it."

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With the Jewish Immigrant

By

MRS. MARTIN WOLFE

Immigration and immigrants are the chief themes in Canada to-day; emigrants and emigration the main thoughts in the minds of many thousands of our co-religionists in Europe. How do these two currents of thought fit in to each other? To how great an extent are our brethren coming into Canada, to help the upbuilding of this great nation? Unfortunately they are not coming in very great numbers, and for this the reasons are varied. Many, through privation and hardship, have become physically unfit to pass the rigid tests to which would-be immigrants have to submit, but far, far more are held back for lack of funds. They look longingly Canada-ward, hoping against hope that kind hands on this side of the water will teach out with the necessary money to help them across. Alas! it comes not, and many a hopeful heart gives away in the end to despair at the sight of the more fortunate of his brethren leaving for the promised land of peace and plenty. The Jewish Immigrant Aid Society, with the limited funds at its disposal, assists in every way the Jew who has become an immigrant, but has no means of helping those who are not yet emigrants. It is a noteworthy fact that a number of the Jews who are coming here now are settling on the land, not as a temporary expedient, but as permanent tillers of the soil, and no doubt, as time goes on, a larger percentage will come back to what was the earliest occupation of our people. Canada needs these people, they need Canada, and surely those who are settled happily and comfortably here will leave no stone unturned, no way untried to render every assistance to their less fortunate co-religionists to enable them also to settle down in peace and freedom.

To turn to the other side of the picture, that of the immigrant who is coming to this country. We read of the horrors and hardships of Ellis Island. Let us follow Mrs. K., a young Polish Jewess coming with her three small children to join her husband "somewhere in Ontario," and see whether those entering Canada have to undergo similar experiences. The four members of the K. family have passed before a Canadian immigration official in Europe, again been carefully examined on board ship, and now have arrived in Quebec in the early hours of a July morning. Third-class passengers are not allowed to disembark from any vessel between seven p.m. and seven a.m., but promptly at seven o'clock in the morning they file off the boat, through a long covered passageway to the upper storey of the Immigration Building. Here in a vast room divided by wire partitions into so-called cages, Mrs. K. and her children await their turn to pass the officials. These latter are quick and businesslike in their work, and the turn of our immigrants comes before the children have grown weary of asking their mother "*Is this Canada?*" "How long before we see Daddy?" "How many more times do we have to be examined?" and many other childlike queries. To Mrs. K. the time is long enough, for the British immigrants are examined first, and she is fraught with anxiety lest some flaw be found in her papers at the last moment, and she or one of her children be deported. However, all waiting comes to an end, and the keen-eyed but kindly doctors (one of them a woman) having found no blemish or defect in this sturdy Jewish family, they pass on to the next room for the civil examination. Here, also, all is successfully passed. Mrs. K. has sufficient money on hand, and can prove that she is going to join her husband, who is able to support her and the children. So the little family pick

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up their hand-packages and make their way downstairs, feeling rather bewildered by the crowds of people speaking unknown tongues around them, little Mrs. K. wondering in her mind how she is going to get to her final destination without going astray. Hardly, however has she reached the foot of the stairs, when a young man comes up to her and says in Yiddish: "I will help you to see about your railway tickets and your baggage." His arm-band shows her that he is the Immigrant Aid Society officer, and he informs her that he has a telegram from her husband, who is well, but unable to come to Quebec, though he will meet her at the station to which she is going. Oh, the relief to the little woman! She feels that now she has indeed reached a land of promise, just as she was feeling alone and helpless. Here is a friend at hand who speaks in Yiddish and brings her news of Moshe, whom she has not seen for two long years. But this is not all. As she follows Mr. Selzky, the Immigrant Aid Society officer, to the railway ticket-office to have her ticket stamped, a young girl wearing a brassard with I.O.D.E. on her arm, comes up and speaking also in Yiddish, asks if the children are tired and would like to rest in the Red Cross nursery. "Yes, yes, mamma," they cry, and go off happily with the Daughter of the Empire to the haven where so many tired immigrant mothers and children have found cheer and quiet to soothe them after their trials. Coming along shortly afterwards with Mr. Selzky, Mrs. K. finds her three little ones seated at a low nursery table enjoying milk and biscuits, and a Red Cross nurse brings her a chair to sit near them and drink a cup of tea, all this being provided gratuitously by the Red Cross to mothers and children entering Canada. Feeling rested and refreshed in mind and body, Mrs. K. goes to the post-office, also under the Red Cross and in charge of a Daughter of the Empire, and sends a card to let those at home in Poland know of her safe arrival in Canada, and now there is nothing to do until the special train is ready to take her and the other immigrants to their destinations. This does not take very long, and soon Mrs. K. is steaming away from Quebec feeling that she has been kindly welcomed, and that Canada is glad to have her.

The case above cited was an easy one for the Jewish Immigrant Aid Society, but there are many which entail a great deal of work and worry. There is the annoyance of a strayed piece of baggage which has to be sought for in all parts of the big baggage-room; immigrants going a long distance by rail must be warned to provide themselves with food for the journey. Most of them can pay for this themselves, but in needy cases, the Society provides the necessities for the trip; and there are many more such duties to which the I.A.S. officer must give his attention in the course of a day's work. Of course, the worst that can befall a would-be immigrant is to be detained, for behind this there lurks the grim spectre of deportation. To one who has sold his all and scraped together just enough money to reach these shores with sufficient on hand to be allowed to land, the thought of deportation means that of starvation and death. Happily, deportations are far fewer than in former years, for the Government has effectually put a stop to the exploiting of innocent would-be immigrants by unscrupulous steamship agents, by obliging the companies to maintain at port of entry and deport free any undesirable immigrant, and in addition, a fine of $25.00 is imposed on the company if the obstacle be a physical one, and $250.00 for a mentally undesirable case.

Besides our Immigrant Aid officer, there are many other workers, both paid and voluntary, whose time is devoted to looking after the welfare of the incoming settlers. The Salvation Army maintains a staff of workers at the Immigration Building, Roman Catholics and several Protestant denominations have their chaplains and lay-workers there, Y.M and Y.W.C.A. are represented. The Red Cross nursery is in charge of Miss Vivian Tremaine, who nursed H.M. the King, when he was thrown from his horse during the war. She has a staff of two nurses, one a young Russian girl who went through the horrors and terrors of the Revolution, and two other assistants. The Daughters of the Empire send voluntary helpers to meet every boat and assist in the nursery, the Lord Reading Chapter, which has an entirely Jewish membership, doing their full share of this work.

The nursery is maintained jointly by the Government and the Red Cross Society. It is most attractive and cheerful, spotlessly white everywhere. Ranged along one wall are beds where the ill or weary may seek repose, and if necessary receive medical attention. On the opposite side are cots where babies may be left in safety and comfort whilst parents look after the necessities of travel, and down the middle of the room a number of small tables with chairs to match, just the right height for the little ones who enjoy their milk and biscuits there. The following figures for one month will give an idea of the amount of work being done:

Number of ships, 18; number of children cared for in nursery, 1,571; number of infants, 215; number of women, 1,459; number of treatments, dressings, etc., 56; number of follow-up cards sent to headquarters, 295.

Another aspect of the immigration work at Quebec is that numbers of immigrants going to settle in the United States take their passage via Canada in order to cross the border by rail and avoid Ellis Island. These transients are given equal attention with those coming to settle in our own land, and surely the burden of looking after the welfare of the Jews going to the United States should fall on all Canadian Jews equally, and not be borne by the few who support the Canadian Jewish Immigrant Aid Society. During the month of July out of a total of 3,511 immigrants passing through Canada en route to the United States, 155 or 4.4 per cent. were Jewish. During the same period, 13,500 passengers of all nationalities came to settle in this country, and of these only 183 or 1.3 per cent. were Jewish. The Canadian Jewish immigrants were destined as follows to the different provinces:

Quebec, 101, or 55.20 per cent.; Ontario, 42 or 23.47 per cent.; Manitoba, 27 or 14.76 per cent.; Alberta, 8 or 4.38 per cent.; Saskatchewan, 3 or 1.64 per cent.; British Columbia, 1 or .55 per cent.

During the month of May on eighteen boats, 14,400 passengers of all nationalities came to reside in Canada. Of these 187 or 1.3 per cent. were Jewish, showing

Continued on page 42

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Thoughts and Reflections

ON MAN, THE MYSTERIOUS

By SAMUEL B. KAUFMAN

Man, what art thou? The more I know you, the less I understand you. The more I study you, the more of a mystery mysterious you appear.

Your death is inevitable, yet you live as if you were never going to die.

You have organized great armies and industries, and yet you cannot organize your own self.

You have created sweet music which elevates the soul and transforms you into a celestial being, yet your heart is filled with prejudice, superstition, jealousy and envy.

Your mathematical ingenuity has measured the globe and the stars, yet you cannot size up your own mind.

You have dotted the earth with beautiful temples of art, libraries, synagogues, churches and institutions of learning, yet you have turned this world into a large human slaughter house.

You idealize your great men after their death, yet you persecute them while they are alive.

You preach "Love thy neighbor as thyself," "Love thine enemy," "Return good for evil," "Whosoever smiteth thee on thy right cheek, turn the other also," yet you practice hate and deceit.

You have established hundreds of creeds, sects and religions, yet you want the entire heaven for your own little self.

You speak freely of the brotherhood of men, yet you organize secret societies to destroy the next fellow.

You are offering hundred thousand dollar prizes towards the promotion of peace, yet you are continuously preparing for war.

You build yourself palatial homes, parks and boulevards, neglecting the poor in their hovels and shacks, yet you wait for revolutions to remind you of your duties to your fellow-creatures.

You are always legislating new laws to regulate society, yet you are continuously planning how to evade them.

You have placed on your statute books "Prohibition" to sober yourself, you have polluted your brains with poisonous alcohol and drugs.

Your imaginations and idealism carry you beyond the blue skies, yet your heart is covered with dust.

Your mind has produced the most lofty code of morals, ethics and laws. Each one of them, if lived up to, could transform you into a saint, yet you still fevently worship the god of Mammon—the creator of all evils.

Yes, Man, the more I analyze you, the deeper your mystery appears; the more I think of you, the more confused and disappointed I become. The more I penetrate into your motives, the more I question your sincerity and your honesty.

You have invented and discovered submarines, aeroplanes, poisonous gas and other instruments of destruction, and the instincts of savagery, barbarism, war, militarism and blind patriotism still linger in your heart and mind, and they are the most dangerous instruments of destruction and ruin.

You have in the last few years destroyed the lives of millions of people, you have broken millions of hearts and you have crushed the spirit of the civilized world. You may have accomplished something, you have eliminated some unruly rulers, you have created a few new republics, but you have plunged the human race into a sea of hatred and revenge, which may sooner or later, unless prevented, drown your entire civilization.

Many centuries before our present era, the prophet Isaiah saw in his visions an ideal state. He prophesied or dreamed of a wonderful leader, a great judge who will make the world peaceful, righteous, and happy. Here is the prophesy:

"And he will judge among the nations and decide for many people, and they shall beat their swords into ploughshares, and their spears into pruning knives. Nation shall not lift up sword against nation, and they shall not learn war any more. . . .

"They shall not do hurt, nor destroy on all My holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Thousands of years have elapsed since this beautiful prophecy, but alas, millions of young graves and millions of cripples are thus far the real legacy of the recent Great War.

If Isaiah could come back and review the present situation of the world, what would he think of his prophecy? Would he consider it an empty dream or would he say, "I was mistaken in you, Man, your religion and your civilization."

Premier Baldwin has just said, "One of the most terrible effects of the late war was to show the world how thin is the crust of civilization on which this generation is walking."

"Have we not one Father? Hath not one God created us all? Then why, shall we deal treacherously every man against his brother?" cries Malachi, a prophet of old.

You may be born in any part of the globe, you may speak different languages and have different features, you may have been taught different religions, but you are the same Man with more or less the same attributes with the same human passions, desires and cravings. Yes, you are all born alike and die by the same law of nature.

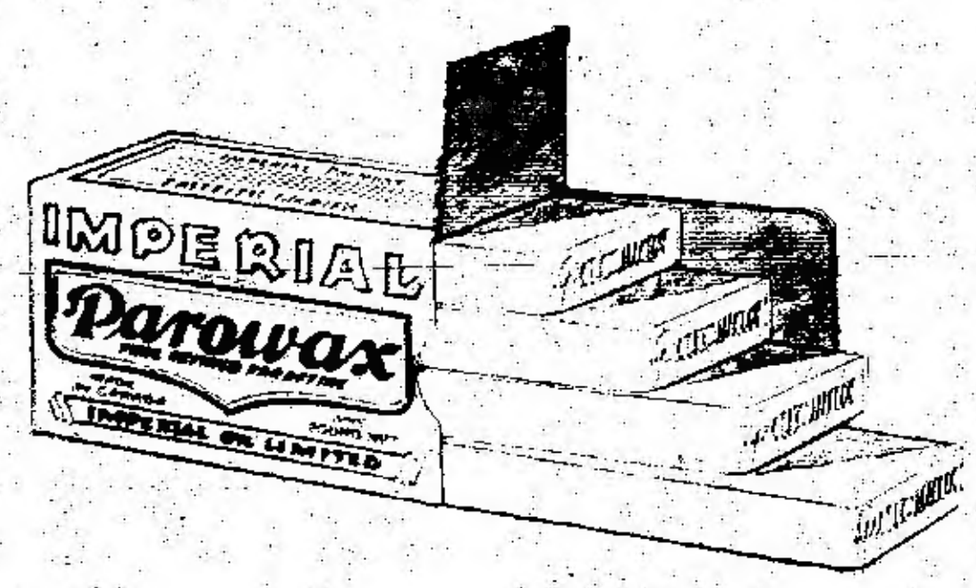
Why then so much prejudice, so much bitterness, so much revenge and so much strife? Sometimes I think that you are not capable of loving your neighbor, and that you may never reach a state of civilization when you will be able to return good for evil, and love your enemies. Yea, sometimes I even question as to whether you are capable of even pitying your enemies.

You have enough brain power and knowledge to solve your economic and social problems if you would be honest with yourself and your fellow-men. You have your great economists, historians, sociologists, psychologists, humanitarians, statesmen, lawyers and judges; they could easily settle all your claims and differences including your reparations—provided you would permit them to render a decision based upon true justice and humanity.

You have the ability and qualifications to make this world a much safer and happier place to live in. But before you can do anything constructive, you must first purify your own heart and soul.

Your preaching, your noble teaching, your welfare and educational work will be in vain if you do not master your own self and become god to your thought and to deed.

Under your present state of mind you have a long and thorny road to travel before you will reach your peace.



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The Jew in American Industry

By HERMAN JACOBSOHN

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I.—AS INDUSTRIALIST

The same astronomic tables created by Jewish brains which guided Columbus in his quest of new worlds also guided the pilots of the American colonies in their quest of trade and industry. The inter-oceanic trade was the most important means of wealth-getting they possessed. And it was the only means by which they kept in touch with European civilization, without whose contact they would very likely have reverted to savagery.

Early Contributions

It was a Jew, Abraham de Lyon of Portugal, who introduced grape culture into Virginia (1737). It was a Jew who brought silk culture into the colonies. It was a Jew who developed the indigo industry in Georgia. It was the Jew Jacob Rodrigues Rivera who introduced the sperm oil industry into the colonies; and if we remember that whale fishing in the colonies, deprived by England of the right of manufacture, constituted one of the most important occupations, we catch a glimpse of the tremendous importance of the contribution.

It is said that Newport alone had seventeen manufacturing establishments based on sperm oil. And it was the Jew Aaron Lopez, the merchant prince of New England—"whose honor and integrity was not surpassed by any merchant in America" (Ezra Stiles)—whose ingenuity found markets for most of the products. In fact it is said that Newport, the New York of the eighteenth century, owed its commercial importance mainly to the sagacity and foresight of this man.

Building

It was Charles M. Jacob of Hull, England, who designed the tunnels which connect the Pennsylvania Railroad with the center of New York and who, by the way, is the greatest authority on tunnel building both here and in Europe. It was the Jew Jesse Joseph who established the first direct line connecting Antwerp and Montreal. It was Abraham Gottlieb of Prague, Bohemia, whose almost superhuman skill in the construction of bridges won him, a young immigrant, the presidency of the Keystone Bridge Company, one of the greatest bridge builders in the world. It was this man who designed the Madison Avenue bridge in New York; and it was his brains, in the capacity of consulting chief engineer, that constructed the World's Columbia Exposition. And last but not least, it was a Jew named Dyer who introduced the packing industry in the country (in Baltimore).

On the Pacific Coast

It was largely Jews who developed the seal fishing industry on the Pacific coast. It was the Guggenheims and the Lewisohns who have done perhaps more than any other two families for the copper mining industries of the country, both as miners and smelters. It was the Jew, Adolph Heinrich Sutro, of Rhenish Prussia, who projected and built the tunnel under the Comstock lode, one of the most difficult engineering enterprises on the Pacific coast; and it was he who incidentally turned over one of the most beautiful private parks, Sutro Heights, to the people of San Francisco. Balboa Park of San Diego, the most fascinating park that it has been my privilege to visit, was engineered by a Jewish young man.

The Country Over

Most of the chemical industries in this country have been developed by Jews. The fact that the American housewife can keep her house cleaner than any other housewife in the world is largely due to the fact that Jewish genius has provided her with a dozen varieties of soaps and powders which eliminate nine-tenths of the drudgery other housewives are subjected to. And it was Jews who have created the credit system which not only enables enterprises to flourish which could never flourish otherwise, but has enabled the man of modest means to have a cozier home than is had by any other man with similar income.

It was a Jew named Emil Berliner who invented the telephone transmitter, without which the modern telephone would have been greatly handicapped. It was Max Levy who invented the photo engraving process, which makes up the chief source of satisfaction in the modern newspaper. It was the Jewish bankers, Kuhn, Loeb and Company, who financed the Harriman railroads, fifty thousand miles, enough to circle the world twice, enough to cross the continent sixteen times. In the realm of the art of building one need but think of the two great Jewish architects, Adler and Sullivan, to whom America owes much for whatever there is of beauty in her architecture. It was a Jew named Eugene Mendes Cohen (Baltimore) who was among the pioneers of our railroad builders and whose powers as an engineer won him the presidency of the American Society of Civil Engineers.

The Modern Publishing Field

That America's intellectual horizon has expanded beyond the horizon of the

Continued on page 43

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for the Coming Year

The Second Coming of Israel

By RABBI JOEL BLAU

(Reprinted by Arrangement with North American Review and Rabbi Blau)

I.

The British mandate for Palestine, despite hostile agitation and intrigue, is signed and approved, and thus, by the action of the League of Nations, the Jewish Homeland, though not a historic fact, has become a historic possibility. But this has not put an end to unfriendly agitations. The Arabian delegation, returning home undeniably defeated, marched nevertheless into the Holy City under triumphant banners, as if to show their untamed spirit and their expectation of ultimate victory. Added to this, stories of the restlessness of the Arabian population—behind which, however, one suspects the propagandist's wish that is father to the thought—continue to pour in through the news channels. Nor do British lords and sundry politicians scruple, to make common cause with agents provocateurs, and to champion the Arabian effendi at the expense of the cause of Zion. Now and again we still hear parliamentary speeches of the costliness of the English policy in Palestine; and the abandonment of the mandate, or at least the withdrawal of the Balfour Declaration, is being urged in many a quarter. In Palestine itself an attempt is afoot to boycott the Government loan as a protest against the mandate and as a taunt to Zionists. The opposition, then, to the restoration of the Jewish people to the land of their fathers is still alive, and, if dying, certainly dies hard.

Some students of ethnic psychology in the year 2000 (a Teuton most likely) will find interesting material for excogitation in the fact of Christian and Moslem joining hands against the Children of Israel. Nothing can be more humorous—in a melancholy sort of way—than this curious phenomenon that the ancient hatred of Jews clothes itself in a newly discovered love of Arabians.

How inconsistent! Jews wish their Arabian cousins well. They eagerly claim kinship with them in race and language. They find in their strict monotheism an additional bond between themselves and the sons of Ishmael. They respect the national aspirations of the Arabian people in their own land. They would be glad to see Mecca and Medina rise as high above the hills of the world as does Jerusalem the Beautiful. They are even willing, out of their richer and riper cultural experience, to help their Arabian kinsmen in restoring the Golden Age of Arabian civilization and bringing light into the lowliest fellah tent. It is this very thing that the effendi fears. He is afraid of the spread of enlightenment in Palestine through Zionist effort, with its attendant rise in the standard of wages and living. The Rutenberg plan, besides electrifying Palestine by the use of the headwaters of the Jordan, may galvanize among others the slow-moving, soporific, servile fellah into a realizing sense of his being exploited by the rich, land-holding effendi class. A Jewish Edison is not wanted in Palestine to get the light in. The electric bulb and mediæval darkness are incongruous; the effendi knows this; already some fellahs know it, too. Some day all fellahs will know it, and then the Arabian people as a whole will look back upon the anti-Zionist agitation and see it in its true light, as the combined endeavor of effendi and anti-Semite—an inglorious alliance, forsooth.

Meantime, what hurts most is that any flimsy stuff seems good enough to be forged into an anti-Semitic weapon. The most solemn teachings of Scripture are set aside, historic evidence is disregarded, if only any claim the Jew might put forth can be denied and laughed to scorn. Yet what can be plainer than the Jewish claim to Palestine. Palestine is Jewish because if it had not been Jewish it would simply not be Palestine. It would not be the Holy Land as it lives in the consciousness of the world. This constitutes a claim that no legal or historic quibbling can invalidate or effectively gainsay. The Balfour Declaration, though sufficiently vague, meant at least this much. To the anti-Semite, however, it only seems to mean a fresh opportunity.

To make this declaration of British good-will mean still more in times to come is the task of the Jew—of the Zionist, who is, but the Jew raised to the nth power, the super-Jew. He will not shirk it. To him the electric bulb hung up by the Zionist kinsmen is not a mechanical contrivance but merely a sacred covenant gesture, symbol of the new light that was anciently promised to shine forth from Zion. But the symbol is two-fold. For the Jew believes that a restored Zion—a latter-day *Corpus Juris Civilis*—will spread light not only into his own dark world, but also into the troubled and confused life of mankind.

It will be well to consider the Zionist venture under this double aspect: What it means to the Jew, and what it means to the world.

To turn to the first aspect. Shallow-minded observers, both within and without, have too lightly assumed that Zionism is but a reaction against pogroms and persecutions, which spends its force with the disappearance of at least the virulent forms of anti-Semitism. But Zionism is more than that. The Jew is first and foremost, and Zionism

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is the nostalgic cry of a harassed people. It is the home and space-hunger of the Jewish soul, stunted and dwarfed in alien soil, for its oriental habitat, where it can regain its original height and bloom, the outflowering of its noblest faculties.

Bolder than ever has the question become of late: Is there any room for the Jew qua Jew in the West? And the most encouraging sign is that the question is no longer being asked by the Jew-hater alone, but by the Jew himself. I say encouraging—though that may sound paradoxical in many an ear—because it shows that the Jew is laying timidity aside and is beginning to look at his problem from within, not merely in terms of the possible or impossible improvement of his relations to his Gentile neighbor, but rather in terms of his own spiritual difficulties, in terms of the enhancement of his racial character and racial life. And the answer that the Jew is giving to this soul-searching question is equally courageous and manly: If there is no room for the Jew in the West, he will go East! But let the world make it possible for him to return to his first home. He hears Mother Zion calling to him, as she called to the prophet or psalmist who wept by the rivers of Babylon, and he would fain follow her call. He knows that, spiritually if not materially, he will be better off there in the Old Home, and the world may heave a sigh of relief. There he will solve his own inner problem, and the external problem, created by the persistence of anti-Semitism, will solve itself almost automatically. For it cannot be repeated too often that the Jew's external problem can only be solved by the solving of his inner problem or problems. Anti-Semitism cannot be successfully combatted in the Diaspora; it can only be countered in and through a Jewish Palestine. In Palestine the Jew will find himself once again; there he will find his God and rediscover his Jewish soul. He will release his creative energy, found his own culture, and cease to be a pensioner upon the charity-doled-out good-will of the world. Rather will he develop his originality, and send forth from the motherland his peculiarly Jewish contribution to human civilization, which the world will accept with better grace at this distance than it does to-day from a proximity too close for mutual comfort.

Judaism, as developed by the eternal Jew, is not a mere theology; one might call it an inspired biology. To the writer in the New Testament, and many an earnest Christian theologian, Judaism has appeared only a mass of legal enactments, tinged with what by both an error of history and of language has come to be called "Pharisaic" hypocrisy. But there is something in the spirit of the Pharisee which defies meticulous analysis, as it defies the greatest analyzer, time: something that really discloses itself to loving insight in the light of eternal values. And because the Church had unfortunately missed this something—this everlasting pharisee spirit—it construed Judaism to be merely a life of law. But it is not that; rather is it a law of life, the most glorified expression of the "will to live." To this law all things have been and are subordinated; even the Jewish religion with its distinctive ceremonial served chiefly as a means of assuring the preservation of the Jewish type. However, if in the past this law expressed itself mainly through exclusive Ghetto observances, to-day, when Talmudic Judaism has broken down and ritualism fails as a mode of self-realization; to-day, when the whole basis of Jewish life must be shifted and the new Jewish problem viewed from a new angle; to-day it is the Land that must serve as the instrument of the survival of the Ancient People. Survival? No—rather call it a revival; not merely the feeble gesture of a people that has outlived its usefulness and does not know how to withdraw gracefully from the scene, but the determination of a tremendously vital race to live fully, and live gloriously. Call it, if you will, survival, but survival with a purpose; not merely brute self-preservation, rather preservation of the Self; not a Darwinian survival of the fit as much as a survival of the wit, of that fair Emersonian "symmetry that reaches as far as the wit," which to the sage of Concord was the high attribute of race individuality, and which must by all thoughtful men be acknowledged as the inalienable possession of every self-revering member of the families of the earth.

The Jew of to-day, the Jew steeped in the noble Pharisee spirit and tradition as here conceived (I love to call him the Modern Pharisee), is convinced that in Palestine this symmetry of the racial structure can be restored, enhanced and raised to its highest pitch of perfection. The Jew needs to be humanized, to learn and unlearn a great many things. He must secure a new education in freedom, new skill in self-management. He must rid himself of the "reproach of Egypt"—of the many faults acquired in the land of the stranger. He must retain only what was best in his past life and training, and slough off what may mar his character and conduct. For example, the old dialectic studies of the Jewish shool made undoubtedly for nimbleness of intellect; but such nimbleness is its own nemesis. The kind of mentality that answers one question with another is, for all its keenness and sublety, unfit to adjust itself to the less idiosyncratic mind of mankind at large. The Jew must learn how to face difficulties squarely, man-fashion; how to meet them without subterfuge, short-cut or loophole. He must also learn that Mind is but one-half of man's being, while Spirit is the other half—and the better half at that. Rationalism has been his bane, nationalism will prove his boon; for only through a wholesome national existence in Palestine can the Jew again be attuned to the call of the infinite. He who erstwhile drew from the Jordan the waters that refreshed the heart of the world, and heard the Father whisper

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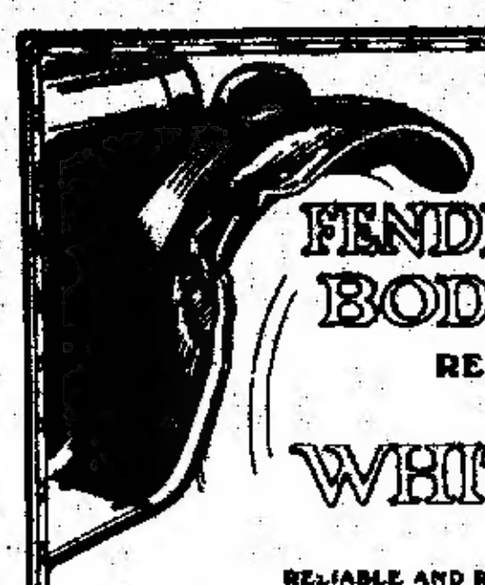
In the mysterious silence that brooded over the mountains of Judaea, must return to the same old fountainhead of inspiration, and interpret for mankind the speech of the mute skies. Truth ever grew out of the Palestinian soil; it will sprout afresh from under the ploughshares of the Zionist pioneers. Zionism, in a word, is naught else than a stupendous scheme for the re-education of an entire race!

There will be those who ask, what warrant is there for the expectation that the Jewish race can be re-educated and refined in Palestine, its character restored, nay, exalted? The answer is that, as a matter of fact, this miracle has already been accomplished. First, there are the much-admired Jewish colonies. Then, it is no exaggeration to say that within the last three or four decades Jewish Palestine has given birth to and nurtured a new human type. Unmarred by the stigmata of the Ghetto, without a vestige of queerness or abnormality, yet intensely individualistic—the neo-Hebrew of the flashing eye and erect stature exhales a breath of freedom in a way that must amaze any beholder who has only known the Jew, emancipated or not, of the Diaspora. Lastly, there is the miracle of the revival of the Hebrew language. No outsider can have an adequate idea of what it meant to make the ancient tongue of prophet and psalmist live again on the lips of the neo-Palestinians. It means the creation practically of a new language on the basis of the old; and it is simply marvelous how fast the modern Hebrew language is becoming a flexible medium of expression for both literary and every-day uses.

What of the Jews that cannot or will not return to Palestine? The answer is that Palestine is not a solution for the individual but for the group. The chief purpose is not that Jews will be saved but that the Jew be saved, that the type be preserved. The fate of those who elect not to return may be ultimate absorption; but should this not be the case, they too are sure to bask in the reflected glory of the new Jewish life in Palestine, and in consequence will find that prejudice will gradually disappear, and the maintenance of a dignified Jewish life, within certain limits, will be possible. It is, however, to be expected that if the Palestinian experiment proves successful, Jews will want to return; and, moreover, room will be found for practically all the entire race, or at least for a representative part thereof. And that will be the last of the Jewish problem.

Hence we are once again back at the cardinal point. You cannot solve the Jewish problem from without; you must solve it from within. You cannot meet anti-Semitism with arguments; you must counter it with action, with a definite program. You cannot forever and aye contrive new replies to the charges hurled at the Jewish people; you can best refute them by raising a new attractive Jewish type



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in Palestine. For the only possible answer to a stubborn, persistent anti-Semitism is a purified and exalted Semitism.

How stubborn, indeed, is anti-Semitism! And how illogical! How can any anti-Semite consistently oppose the re-establishment of a Jewish Homeland in Palestine? Anti-Semitism involves the proposition that there is no room for the Jew in the Western world. On this point the Semite is in full agreement with the anti-Semite. However, the corrolary of this proposition is that if not in the West then in the East. But what logic is there in barring the Jew both from the West and the East? The blood of hundreds of thousands of Jews slain in Poland, Russia, Ukraine and Hungary cries from the ground, repeats the eternal question, to the tune of the tramping feet of six hundred thousand Jewish orphans: "Wohin?"—whither? Whither shall they go? There must be some spot on God's earth which the Jew might call his own, and where the age-long man-hunt of which he is the perennial victim might come to a halt. Why, even the recent history of Palestinian events has shown that pogroms are just as easy under a Jewish High Commissioner as under a Russian Chinovnik. But this thing cannot go on forever! The Jew cannot be destroyed, even though mankind were resolved to exterminate him. And he cannot be pushed off the globe: the Martians have not yet declared their intention of receiving the Jew as full-fledged patriotic citizens of Mars apart from obvious difficulties of transportation. But the way is open to Palestine; and one fails to understand how any true anti-Semite can refrain from supporting Zionism.

If but the anti-Semite were as much in agreement with the Semite touching the Jewish question as the Semite is with the anti-Semite Chesterton, in his New Jerusalem (a name for the Old Hatred) puts forth the topsy-turvey idea that Zionism will best succeed if it fails. To him the value of Zionism lies in the mere geste. But why not be consistent? If he objects to the presence of the Jew in London, and also in Jerusalem, where in the name of common sense, let alone humanity, shall the Jew go to?

III

We will now turn to the second aspect the universal aspect of the Zionist ideal. Zionism insists that the civilized nations of the world have a vital interest in the restoration of the Jew to Palestine. And this not from the negative standpoint of ridding themselves of their Jewish citizens, which they may not succeed in accomplishing, but from the positive standpoint of advancing the cause of human civilization.

For beneath all the alleged perversions of character and conduct we so often hear of, there still beats the same Jewish heart that has ever created the most beautiful dreams of the world.

Continued on page 27

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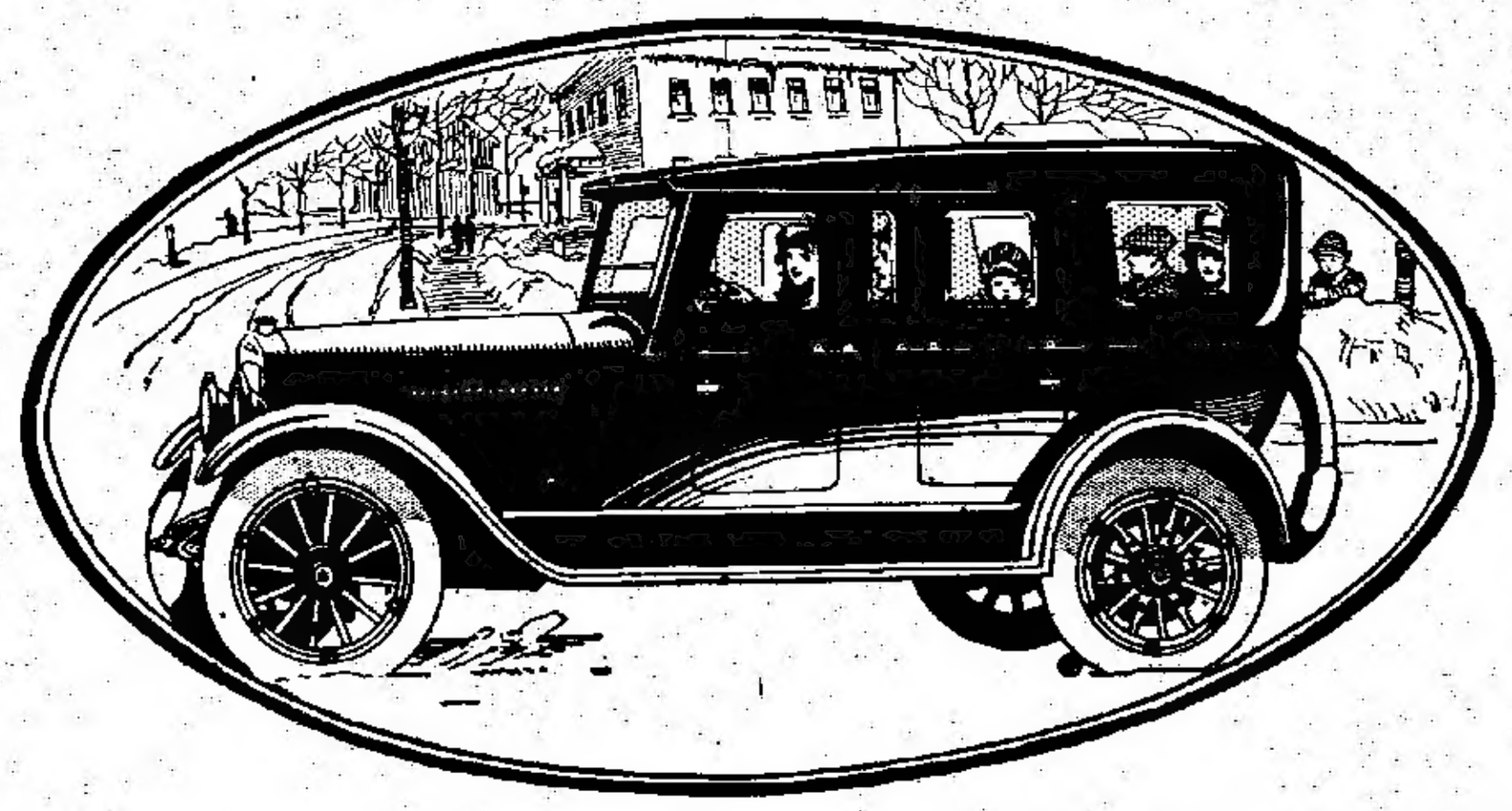

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At the Cross-roads

A Rosh Hashonah Story in Two Parts

By ELMA EHRLICH LEVINGER

Copyright, 1923, By Elma Ehrlich Levinger

Frieda Hartburg shoved back the compositions of the Third Grade B class, which she had been trying to read and correct with unseeing eyes. Her head had ached all day; now, upon coming home from school, she had loosened her two heavy braids which fell across her shoulders, giving her the look of a thoughtful schoolgirl. But it was more than the grind of teaching through a warm September day or the hateful burden of papers to correct, that made her lips droop, her shoulders bend so wearily.

Through the half-opened door of her little bedroom she could see her mother plodding about the parlor—ugly, with its old-fashioned furniture, family crayons and gaudy lampshade—still seeking a furtive grain of dust which might have escaped her holiday cleaning. She leaned over to pick a trifle of lint from the rug; as she stood up her hand slipped to the small of her back and she grimaced with pain. Frieda frowned to see how rapidly her mother was growing old.

Her father, all ready for the Erev Rosh Hashonah services, sat in a peculiarly hideous morris chair near the window; his Yiddish newspaper lay across his knees, but he did not read. Like his wife, he was growing old, and the holy days were growing more painful each year with their memories of this Yomtov and that, celebrated across the seas. Frieda, who had been born in America, would not have understood even if he had been able to talk to her—which he could not. It is often more than a language which divides Yiddish-feeling parents from their American-born children.

The postman on his last round for the day whistled in the street below. Now Frieda knew why she had not been able to work, why her mind had flitted away from her compositions. Her hand was already reaching for her hairpins that she might make herself presentable before running down to the letter box. Mrs. Stein, their first-floor neighbor, would be there before her, blinking her little eyes curiously at her as she took out her letter—the letter she had been waiting for all day. But she heard her mother already shuffling down the narrow hallway—her mother, who never received letters so anxious to bring up the mail.

In spite of her long-practiced self-control she felt her face flushing scarlet as she reached out her hand for the envelope. She was already tearing it open when her father's voice, just a trifle acrid in its sarcasm, caused her to turn to him resentfully.

"Another letter? Is it a Rosh Hashonah card from your cousin Jacob?"

A knowing nod from her mother caused her to flush again, this time with anger. Why were they always throwing Jacob at her head? And why did her father pry into her correspondence? She ran over the few lines quickly, trying to hasten down her joy so that it would not show in her eyes and voice. When she turned to her father she was very calm.

"No, it's not a card from Jacob. I don't think he'll send me any more. The last time he was in Chicago and came to see us I told him I couldn't marry him."

"Why? A nice boy with a clothing store in St. Louis," began her mother querulously.

"Perhaps—" her father said no more, but his sardonic glance followed her letter as she returned it to the envelope. "You have been getting letters every day for a long time, Frieda."

She understood his insinuation, longed to tell him everything, then bit back her confession. What was the use of a scene, tears and reproaches and curses? Wouldn't it be better to slip away, as Frank had written, and tell them all afterwards? And their deception would not have to be carried on much longer, for hadn't Frank just written he was going back to New York at the end of the week and would take her with him? Biting her lips, she went back to the paper-littered table.

"Let your papers alone, Frieda. You better put up your hair and get ready to come to shul with me and mamma."

"I'm not going."

"It won't hurt you to come to shul once a year on Erev Rosh Hashonah, anyhow, and tomorrow morning. Just to please your papa," her mother urged her, already resentful as though she sensed a refusal.

"My head aches and it's so hot and stuffy in that gallery I'll not feel like going to school tomorrow."

"You ain't going to school tomorrow!" Her father's voice rose sharp and dictatorial. "A shame for the goyim for a Jewish girl to go to her school teaching on a Yomtov."

She faced him resentfully. "I can't help it that I was born a Jewish girl. I've never felt myself one since I was old enough to think for myself. It's not late to begin now."

A look of mingled pain and suspicion flashed across her mother's face. "A girl that talks like that she's going with a goy! She ain't married to him already?" she half moaned, her thin body already swaying in her grief. "If she ain't for getting she won't look at her cousin Jacob: a nice boy, not to bad names and a good clothing business in St. Louis."

Frieda cut her lips during scornful. Yes, that was what her mother had often held a clothing business in St. Louis. With an instinctive instinct by her mother's outburst, which she anticipated at any moment, she hid what she had to say more when, words or screams from her often parents threatened to hurt her—threw into herself, as far away as possible

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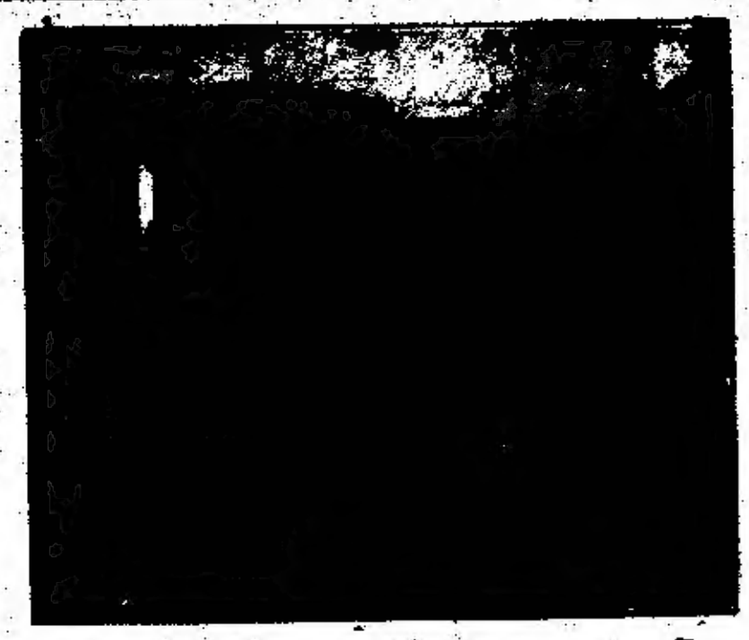

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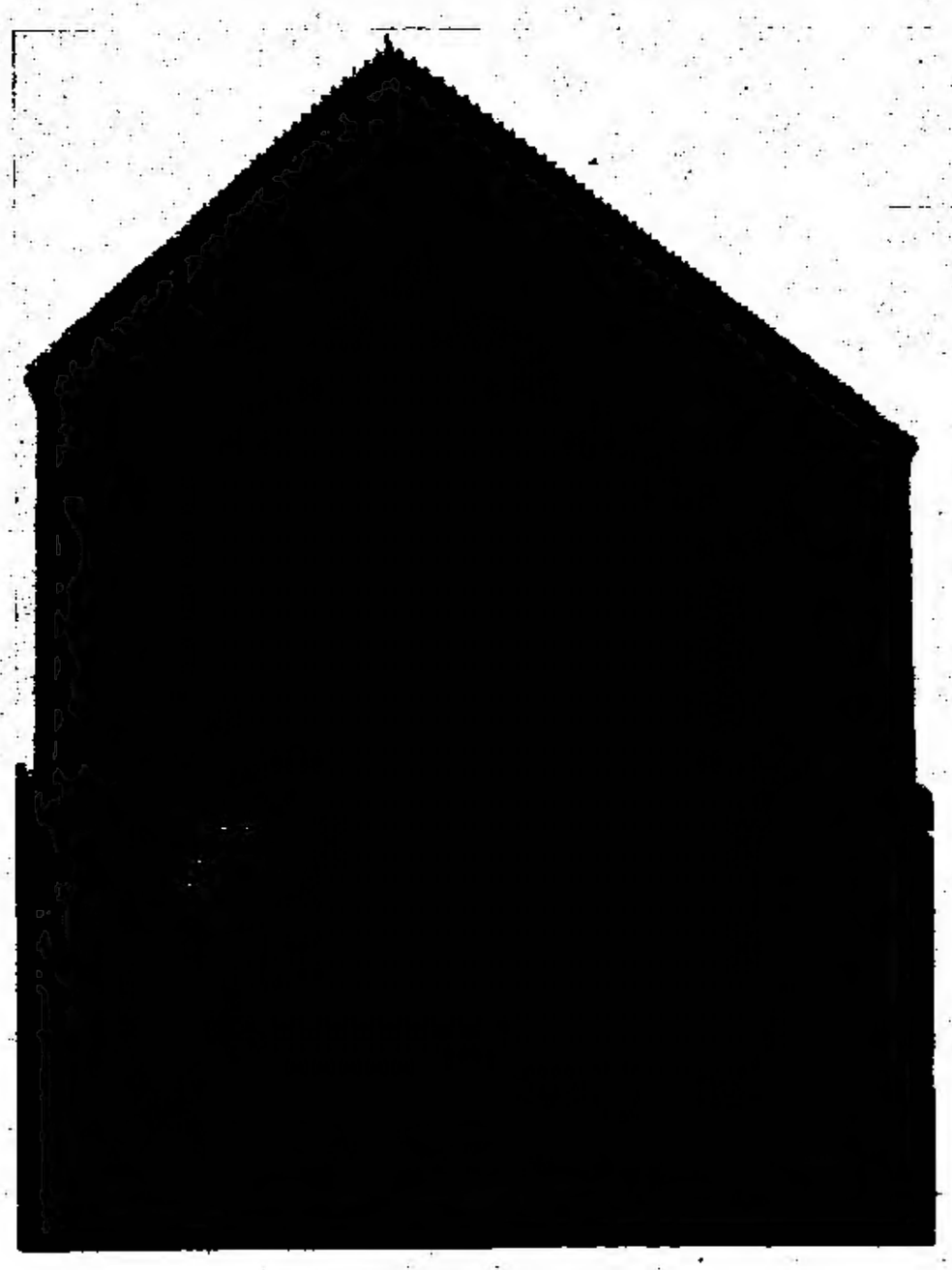

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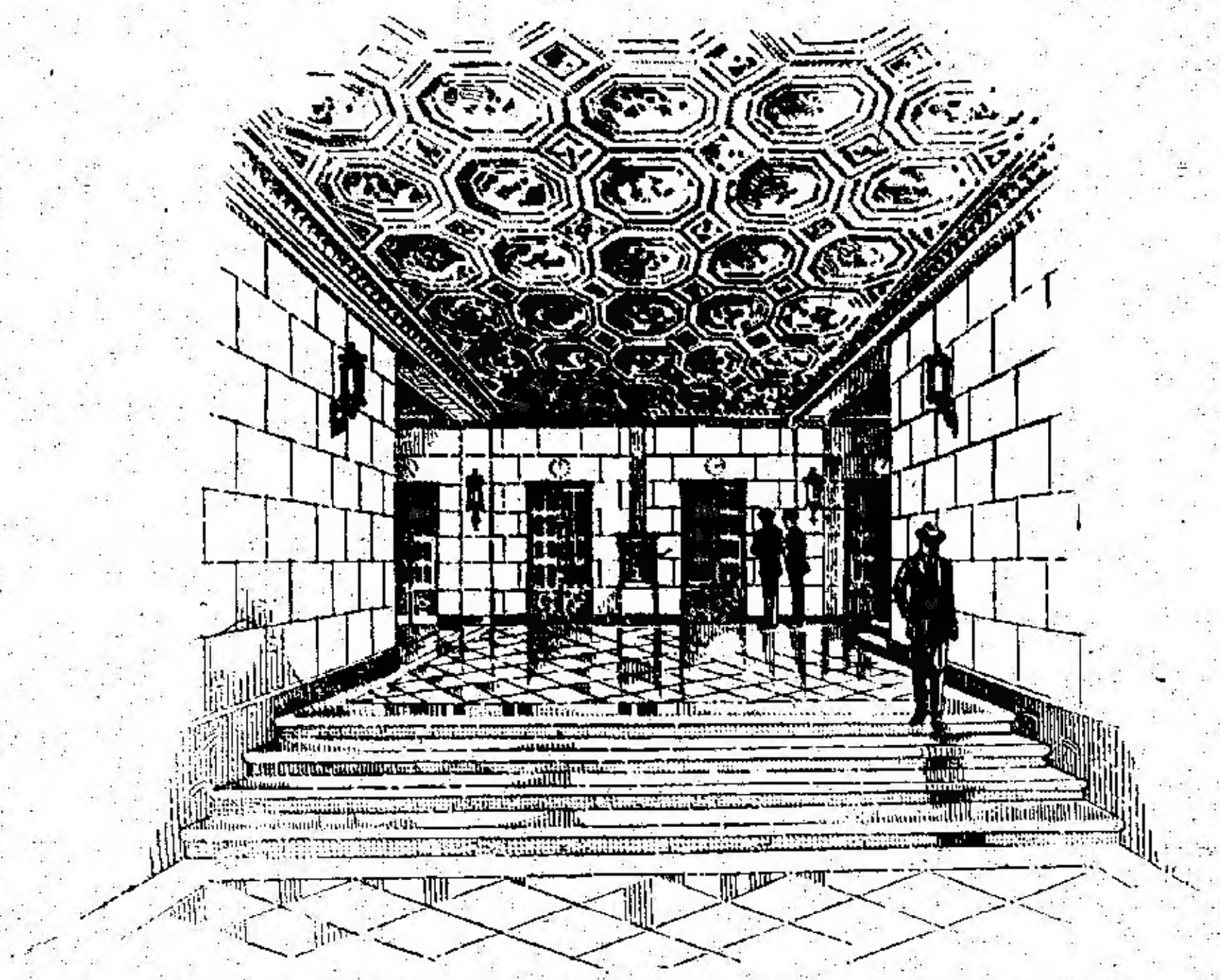

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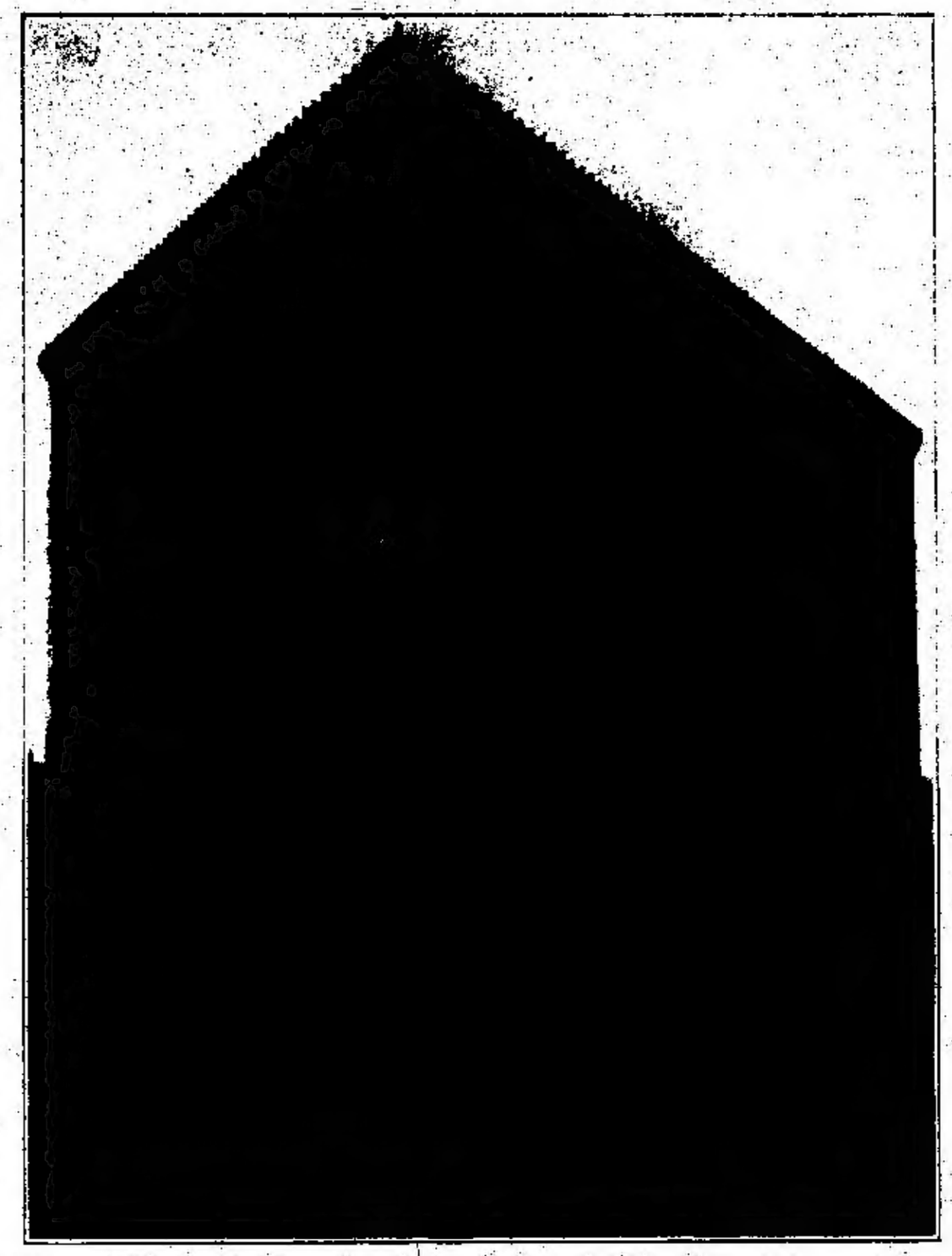

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Continued from page 19

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Once upon a time there came to the Rabbi of Kosnitz a man who wore sackcloth next his body by way of penance, and who always fasted from Sabbath to Sabbath. The Maggid said to him: "Dost thou think that evil temptations will go out of thy way? They nest like vermin in thy sackcloth. He is a better man who pretends to fast from Sabbath to Sabbath and secretly takes a couple of bites of food each day; for he merely deceives others; but thou art to thyself a deception and a lie."

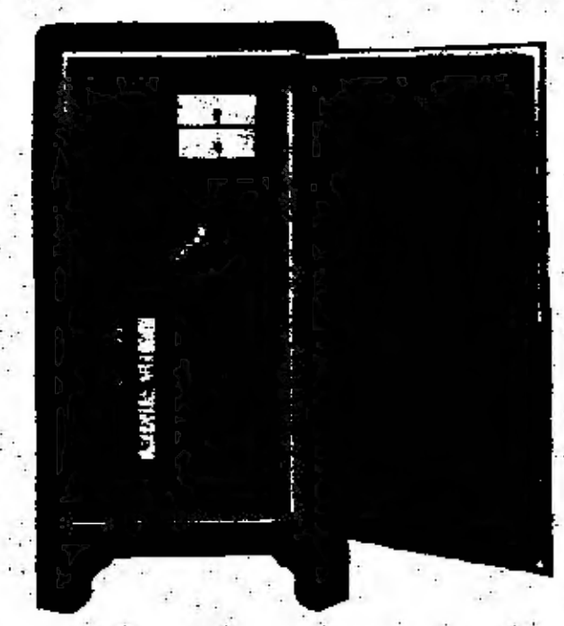
JUSTIFICATION

Whenever a certain Rabbi perceived anything evil, he always put in a word with God in favor of the wrongdoer. Once some people in his vicinity interrupted him with shallow chatter while he was praying. Whereupon he added to his prayer: "Lord of the world, see these people. They call unto thee even in the midst of their eager conversation."

A man to whom the Rabbi of Lublin was describing all the secret weaknesses of the soul interrupted him, saying: "Rabbi, thou shamest me."

"If I shame you," said the Rabbi, "if I shame you, I beg your pardon."

Just before he died, a Rabbi asked his grandson: "Dost thou see aught?" The grandson looked at the Rabbi in surprise. Whereupon the dying man said: "I see as yet only the divine nothing that gives life to the universe."



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At the Cross-roads

Continued from page 17

from them and what they represented. She began to gather up her papers, her face white and hard.

"Frieda!" her father's voice was harsher than he dreamed through his mounting anxiety. "Frieda, is your mother right? Do you hate your people now because you're in love with a goy?"

"No, father." She turned to him, trying to speak gently, endeavoring to bridge with words the ever-widening gap between them. "I don't hate my people—I don't hate any people or any race. I am trying to be—how shall I say it?—a citizen of the world. How can I call myself a lover of mankind if I prefer a handful of Jews to all the other nations of the world—if I say I am one of a chosen people? Oh, father, don't you see that the world's changed since you were my age?" Her eyes glowed, her young voice grew vibrant with enthusiasm. "Father, we're standing on the crossroads now; we've got to choose. We can't be lovers of all humanity any more if we're going to cling to our old traditions and shut ourselves off from the rest of the world. Don't you understand a little of what I feel, father?"

He nodded slowly. Back in the old Yeshibah he had been thought something of a scholar, too, he remembered; grudgingly he acknowledged to himself that this despised girl-child, who could never serve the Torah as he had hoped his son, who had died in infancy, might serve it, had inherited something of his knife-like intellect, his glowing idealism. But his eyes darkened with pain, and there was no pride in his voice when he answered her.

"I do understand, Frieda, though you think me a back-number, like the young people call us; though I am no scholar in English, only an ignorant old Jew who loves his Torah. I understand how when you are young, Frieda, you think you stand on the crossroads and must make a big decision; that Rosh Hashonah is a beginning for you—and the world. It is always so when one is young, Frieda. Once I had my dreams, too, but you will not believe me."

Her heart ached with a new pity. Why had he never spoken like this before?

"Yes, I had my dreams," he continued. "I was sure I saw the parting of the ways and that I was the one to change the face of the world. We all think we are chosen to be the Meshiach—or His messenger—when we are in love, Frieda."

She colored beneath his satiric eyes, then glanced wrongly toward her mother. Could love for that shuffling creature, bent and wrinkled before her time, have fired his dreams? Or was he talking of another—one he had not dared to wed?

"No, not your mother," and his smile grew a little grim. "I did not love her like young people love in the moving pictures—such love was immodest in my time. I never saw her before the day of our betrothal, when the shadchen brought me to her father's house. But," and his voice took on a defensive note, "she bore me two children and has always been a truer wife to me than you will be to your husband."

"But I don't understand," the girl stammered.

"I don't think you will. I was not blinded like you and so many other young people, by the love of someone I wished to marry. I did not confuse such a love with my love for my people, or for what you call humanity. With me it was just the fire of youth we all feel burning when we stand at the crossways." He stopped for a moment, his somber eyes growing more tragic with his memories. "There are two paths, Frieda, and all of us for a moment think we will take the new and untried road. But usually we take the old, old path our fathers and our grandfathers took before us—and it is better so. I did and I am not sorry."

"But I will take the new, untried road," she cried more to herself than to him. "I will go out into a new world before I get too old to dream my dreams."

He faced her accusingly. "If you say that, if you are brave enough for that, your mother was right," he told her. "You love a goy and it is for his sake you are going to desert your people."

"I am going to serve his people and mine. He is no more a Christian than I am a Jew. We are going to work together to make the world better," said Frieda, wondering as she spoke how she could actually share her dreams with this hitherto cold, silent man she had known as her father.

He shrugged his shoulders, something very much like contempt in his voice. "Stuff you learned at your Settlement lectures! Did you meet

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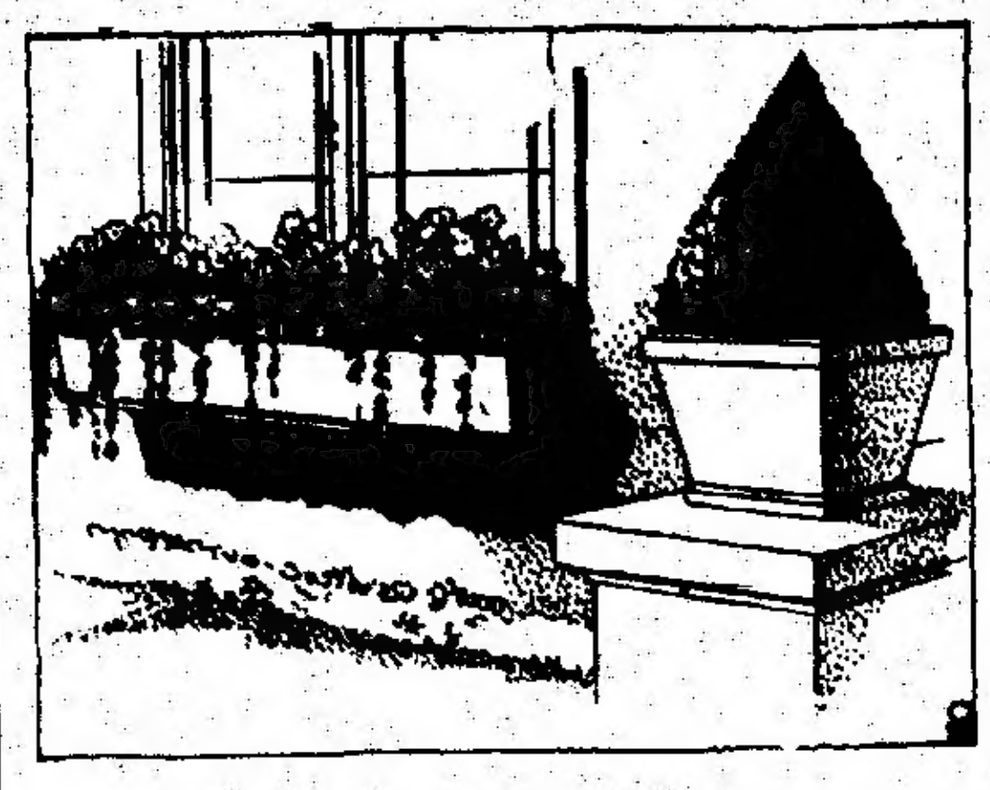

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him there? You will be two idealists—is that what you call it?—trying to bring all men together, while your own religions, your own childhood memories will every day thrust you further apart."

Frieda trembled. His cool, reasonable voice was much harder for her to bear in her exalted mood than her mother's shrill imprecations and sobs. "You are trying to turn me against Frank," she heard herself tell her father in a voice so harsh and ragged that she could not believe it was her own, "but you can't do it."

"I am not trying to. The years will separate you and turn you against each other, until you will both wish that you had not taken the same road," he answered her, and in her ears the quiet words sounded very much like a curse. He turned to the broken woman, swaying back and forth in the morris chair. "Nu, nu, mammale," he said, grown suddenly tender, "try to bear it. We have lost a child before."

Frieda went into her room and shut the door behind her. There was so much to do before the week-end which was to usher in a new and glorious year to her. She would have to send in her resignation, see her principal, pack her few clothes and books. Oh, yes, she still had to finish marking her compositions; she sat down resolutely before the paper-littered table and took up her pencil. With lips sternly compressed, but with eyes alight with dreams, Frieda went on correcting her compositions, trying not to hear her mother's sobs which came to her from behind the closed bedroom door.

(What Frieda and her husband found after they left the crossroads is be told in the following part.)

PART II

Jacob felt distinctly ill at ease in his cousin's living room, although his frequent buying trips to New York should have accustomed him by this time to metropolitan luxury. But Jacob, although he called himself a low-brow, was keen enough to sense the difference between the gilded splendor of his favorite hotel and the elegance of the somber furniture and rugs, the long, low bookshelves and few well-chosen pictures. "Frieda always did have lots of taste," he told himself, "and now she's got money and knows how to spend it."

He felt more embarrassed when, after a greeting they both tried to make casual, she sat beside him on the davenport, leaning indolently back against a cushion, one arm supporting her head with its burden of dark coils. Jacob, who had loved his cousin fifteen years past, when she had been a hard-working school teacher and he the hard-working proprietor of a rapidly-growing clothing store, was puzzled to see the change in her. She had acquired a new poise and dignity, her clothes in their expensive simplicity brought out new grace in her luxuriant figure, but her eyes Jacob did not know why at first, but her eyes made him distinctly uncomfortable.

"It was good of you to say you'd come," she told him, "and to write me when mamma died. Of course, father didn't, although I write your sister in Chicago once in a while and he knows where to reach me. How is father getting along?"

"Older; but, then, we're all getting that, except you," he complimented her awkwardly.

"You think I'm looking well?" He felt, somehow, that there was more than a woman's vanity behind the eager question, "do you think I've changed much?"

"Honestly, you don't look any older in some ways than when you were a girl back in Chicago," he told her with frank admission. "Except—" he hesitated, then wished he had not spoken.

"Except what? You used to be the most honest person I knew, Jacob," she told him.

"If you want to know," he blurted out, "it's your eyes. I know you're happy, but your eyes—why, once you went around as though you had a lamp inside you, but now the lamp's gone out. You were always talking about what you were going to do—your dreams, you call them." He leaned toward her. "Frieda, what has become of your dreams?"

She laughed harshly. "I grew up," she said, and lapsed into a sullen silence. When she spoke again her voice was empty of all feeling. "Don't you dare to pity me. I'm just like most selfish neurotic women nowadays; I don't know what I want. I've got a husband who gives me everything I want; I've got a fine boy—there's his picture," nodding toward

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a framed study of a sturdy youngster of thirteen or thereabouts in the uniform of a military school. "And I've plenty of leisure and money to dabble in philanthropy when I feel like it. Don't you think I ought to be happy?"

"No," he answered bluntly. "Because it doesn't sound like the life you planned when you married. You wrote me a letter—remember?—because you couldn't run off without explaining it to somebody who'd understand—and you knew I would. I've got the letter yet. You said a lot of things about standing at the crossroads, about taking the hard new path, about wanting to do big things. Have you done any of them?"

She shook her head. "We got older," she said, "Frank and I, and the flame died out—like a candle. You see, we were both young when we married and idealistic and filled with big dreams. We thought we'd help break down the barriers that separate people—the barriers of race and religion—we really looked upon intermarriage as a sort of religious duty. You see, we both thought we'd have so much to give from our own racial background—we hoped to do splendid team work."

"Well?"

She shrugged her silk-clad shoulders as her father might have done—the hopeless, skeptical shrug of the Ghetto. "Frank had been at Hull House in Chicago; when we came here we went over to one of the Social Settlements on the East Side, took classes and that sort of thing. It was really funny about Frank; he's an intellectual internationalist, he really believes in the brotherhood of man, but he can't live it. He's the sort who'll eat dinner with a bricklayer to show how democratic he is and feel positively sick if the man eats with his knife. He swears that he doesn't think he's better than any Jew down on Houston street, but I know their manners and their viewpoints often sickened him at the Settlement. You see, he's come from one of these old Mayflower families—breeding and education, as well as money—and he can't help thinking Jews are crude—even if he tries to like us."

"You mean," Jacob was quite choked with indignation, "you mean he pretends to be better than you are because you're Jewish."

She laughed mirthlessly. "Now, Jacob, you're crude and stupid," she teased him. "Frank can't help hating some things that were born in me, just as I feel sort of sick when I eat ham—even now—just because I wasn't brought up that way. Of course, we'd stand it in each other, but it makes it hard for David."

"Your boy?"

"Yes, our David," her eyes lingering for a moment on the picture. "I know you won't repeat this, Jacob but, I've got to tell somebody and you're the first friend I've met all these years—a real Jewish friend, I mean. When David was just a little fellow, Frank went abroad for several months. When he came home he found that the child had changed, as little children often change in a short time, and he said, without thinking: 'It's a pity, but he gets to look more like a Jew every day.' When he saw how he had hurt me he was sorry, but it wasn't his fault; it was the Mayflower gentleman looking down upon the Jewish immigrant. We didn't quarrel about it—I think that is why it hurt so much."

"Frieda, I'm sorry," but he could think of nothing else to say.

"Don't pity me!" a strange harshness in her low voice. "It's not so bad now that David is away at school because I don't have to see him growing away from me before my eyes. But they—and Frank's people—are teaching him to be like them. When he grows up he will despise me because I am a Jewess."

"Your husband didn't."

She smiled ironically. "Frank was my lover; David will be my son and sons are very critical. It was fortunate that there were no more children. I shouldn't want any more—it hurts too much." Resolutely she turned to him, her face smoother and smiling. "Here I've been gossiping about myself all this time," she said, trying to speak brightly. "And you haven't told me anything about yourself so far. Nu, how goes it, as father used to say in Yiddish? Your sister wrote me you never married."

"No, I never married. My business is prosperous and if I keep on I'll be a pretty rich man, though not so rich as your husband's people. This year I was elected to the Temple board and I keep a finger in the Jewish charities. I'm growing too old for dreams, too, Frieda—so I just do everyday work."

"Dreams—you never had any dreams," she jeered at him.

"I think I had, but you never suspected. We might have kept on dreaming a little longer if we had tried to work out things together," he answered heavily.

There was an awkward silence between them. He glanced at the clock and rose to go. "I'm sorry I didn't get

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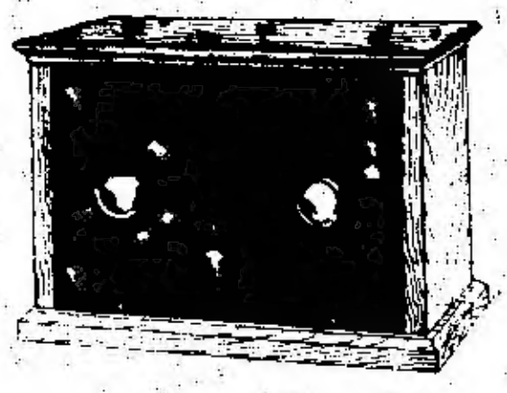

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to see your husband," he said formally.

"Frank ought to be home in an hour," she answered, "so you'd better stay."

Jacob shook his head. "I want to go back to my hotel and wash up. It's Erev Yom Kippur and I am going to services. A man I was buying from today said he's have room for me in their pew."

"Yom Kippur! You'll hear them sing the Kol Nidre. I haven't forgot all about it even after fifteen years."

"Maybe you could come along," he suggested wistfully.

She shook her head. "I can cry at home as well as in shul on Yom Kippur, as poor mamma used to say," she quoted. "Besides, I have a frightful headache and I'm going to bed as soon as I can."

"One of your old headaches," he remembered sympathetically. "They used to worry you so back home and you were always taking tablets for them."

"I still do." She pulled out a table drawer and showed him a little box. "But I hide them in here. The doctor told Frank they were bad for my heart—especially just now—" She left the sentence unfinished, but he understood.

"I'm awfully glad, Frieda," he said heartily. "Maybe that's why you're feeling sort of downhearted now. I know my sister-in-law was before their baby came. But afterwards everything will be all right."

"I don't want to bear another child to wish it didn't have a Jewish mother," she answered him bitterly. Then, pulling herself together, she held out her hand. "Good-bye, Jacob, and thank you for coming. And when you see father on the way back to St. Louis—"

"Yes—?" wishing he could say the right words, but not finding them.

"Don't ask him to forgive me—he's too wise to care for such things. Just tell him I have found he was right; it's better to take the old-fashioned road, after all. And, yes, this will please him. Tell him you saw me on Erev and that I was going to light a yahrzeit candle for mamma."

His eyes strangely blinded with tears, the man who had loved Frieda walked blindly down the stairs. But Frieda did not weep, although she knew that she would never see him again and that the last of her old life went with him. Her face hard and cold, she went back into the beautiful living room. Upon the mantle stood a dull green candle in an antique holder; yes, that would do well enough, although it was not like the memorial light she had seen her own mother kindle. As she placed it upon the table, her eyes fell upon the little box of headache tablets, the medicine which both the doctor and Frank had forbidden, poor Frank, who was so delighted over the thought of the new baby! He was anxious that it would be a girl to be named after his mother, to wear his mother's family jewels. Frieda's lips twisted with a mocking smile; the girl who would be received into the Junior League and the most exclusive sororities because of her father's wealth and her father's untained blood, the girl who would never dare to say she had a Jewish mother.

Frieda sat before the light candle, which threw weird shadows over her drawn, tortured face; she was very tired, too tired to struggle any more. She read the directions on the medicine box very carefully, read them over twice; yes, two were the maximum dose. With a hand that did not tremble she slowly counted out four of the little black pellets which spelled honorable-release for her, since not even Frank would guess that it was not a mistake. And she did not want Frank to suffer for their common mistake, even if she had forgotten what it was to love him.

She took down the picture of David in his school uniform and placed it beside the candle, then sat down beside it, looking into the flame, thinking, waiting. She told herself that when it was burned half-way down to the socket she would do the thing she had decided to do. Somehow she was curiously unafraid. Out of a half-forgotten book an old line spelled its way through her brain—"the mystery of love is greater than the mystery of death." Well, she was to know both now, and standing at the crossways, her heart yearned for the quiet and the peace she felt must lie before her when the candle would be burned half-way.

GOOD WORKS

When Rabbi Elimelech returned home from a town that he had visited, the students accompanied him for a long distance. When the wagon in which he journeyed passed out of the town-gate, the Rabbi alighted and told the driver to go on; then he walked among those who accompanied him. When the students asked him in surprise why he did this, he answered: "When I saw how devotedly you were performing your kind task of accompanying me, I could not bear not to share in it."

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Second Coming of Israel

Continued from page 16

And in saying this, the thought suggested is not that the Jew wishes to be a pensioner on his own past, and therefore asks for Palestine as an Old Folks' Home for a decrepit people; but that, knowing the possibilities of his own national soul, he asks for an opportunity to realize them through a new creative effort that shall turn the Land of the Fathers into the Land of the Children, the Promised Land into a Land of Promise. And the promise of the new life in the old land is this: that Palestine will once again become the source of religious and moral inspiration for mankind. Let mankind remove the burden from the repressed spirit of the Jew, and his racial genius will lay the foundations of the better civilization of the future. Palestine, as no other land under the heavens, may well be turned into an experiment station for the realization of the prophetic dream of universal justice and peace, made possible only through a better adjusted social order, through a persistent, progressive attempt at perfecting human relations. The Zionist ideal is not a narrow parochial one which seeks no community with the human race at large. Zionists know best that the world reconciled and healed is the very condition of the success of their own strivings. Therefore, the Zionist ideal, stated freely, is: A free Israel in a free Palestine, and a free mankind in a free world; a free Israel as the Messianic instrument of a free world.

If ever there was a self-respecting organism, Israel is that. It has in its own blood and breeding all the necessary healing agencies to correct the abuses and deficiencies of its unfortunate past. For example, if on the highways of Judaism we meet with rigid formalism and an unattractive rationalism, on the by-ways of Judaism (ever shunned by its official exponents) blossom in obscurity some of the fairest flowers of the Jewish soul. It is to these by-ways that the world owes a Spinoza, a Bergson—the teachings of both being none other than a conscious or unconscious translation into modern form of the Jewish Kabbalah. When, for example, Bergson identifies Knowledge with Love (Intuition), one well-versed in Jewish literature is amused to find in a Hebrew work on the Kabbalah, dating from the twelfth century, this same doctrine of the identity of Love and Knowledge. This, by the way, furnishes a hint as to why the world does not love the Jew—it does not know him. It certainly does not know of the vast, untapped sources of spiritual energy within the eastern soul of the Jew. The world has taken much from the Jew; it does not know how much more there is in him waiting to be taken and used for the common good.

And how can the world be indifferent to the release of this unused energy? Is the world so rich in spiritual wealth that it can afford to neglect new civilization possibilities? What a confession, for instance, on the part of Dean Inge in his publicly expressed scepticism on the subject of progress. The fearful disenchantment engendered by the war has given rise not merely to the question to what extent we have advanced, but whether human progress is possible at all—if it is not one of the many pathetic illusions of man? The world is in a state of unrest. The great ideals of the war have not been realized. There is no new heaven, and the earth is just a trifle older and less hopeful. Militarism is still rampant, and nations have not abated their greed. Democracy has come to mean middle-class democracy, whose ideal is acquisition rather than creation; a democracy which is not safe even for Democracy. Comfort has been accepted as the criterion of civilization, with frenzied pleasure as an exaltation of the jaded nerves. Our world is oversexed and naked—naked, not with the beautiful, unashamed nakedness of the Hellenes, but with the provocative lure and leer of the breathless sex-chase; a world in which Puritan and Epicurean unwittingly combine to kill the sane and sanctified enjoyment of the beauty of the world. No new vision of life has risen out of the flames of the war; while the churches still cherish the dim half light of the Dark Ages. Is it not possible that the new vision will come from where it always did come—from the Jewish

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East? Perhaps a new synthesis of all the dreams the world ever dreamed of Hellenism and Semitism; of the fairest hopes that ever shone between the columns of the Acropolis and gleamed on the Tower of David? Will not the Law once more go forth from Zion and the word of God from Jerusalem?

It is enough to know that the Jew is even to-day groping for a new vision, a new understanding. The world indeed is in a state of unrest. But the world is path-lost, while the Jew is finding his way back to Zion. And then there is a difference between world unrest and Jewish unrest. For when the West is in a condition of unrest the result is a new war. But when the East is in turmoil of soul the result is a new Bible, a new Messiah. And when was the world in greater need of Bibles and Messiahs than to-day? These are not considerations, perhaps, that weigh with politicians whose sphere is limited by Realpolitik. But if the statesmen of our age were endowed with true wisdom, they would combine to help Israel regain the dignity of full statehood in Palestine. Nothing less can be satisfactory either to the Jew or to the world. Palestine should be made in time as Jewish as England is English, or as America is American. The Balfour declaration cannot be regarded as more than a beginning—a step in the right direction. The difficulties in the way of the final consummation of the Zionist hope are many, but the Jew is undaunted. Indeed, with all these difficulties, the Jewish people look for no outside help. It is ready to shoulder the gigantic task of the reconstruction of Palestine, unaided. Broken and battered Israel, suffering from bitter enemies without, hampered within both by the poverty of its faithful and by the wealth of its faithless sons, is expected to undertake the well-nigh impossible job of building up the ancient wastes of the Holy Land. No matter—for Israel the impossible is possible. But how can the nations stand by and watch with indifferent if not with hostile eye the struggle of this hapless people for rehabilitation? Devastated Belgium, devastated France, has readily commanded the generous sympathy of the world. Why not devastated Judaea? If the statesmen of the world possessed the vision they would see that it is not enough to restore Palestine to the Jew; they should help restore the Jew to Palestine; for if the Jews are too poor and powerless to effect a complete restoration, not alone to the Land to the People, but also of the People to the Land, some means ought to be found to help them, and thereby remove once for all this cankering sore from the body of mankind—the Jewish problem.

Remove the sore; remove what is to-day a disruptive element. Place this element where it belongs and utilize what is potentially the world's greatest source of spiritual energy. If the nations of the world refuse to put this element (which, like all elemental forces, can tear down or build up according to right or wrong use) in its proper place, they have only themselves to reproach for the resultant havoc. If, however, they act wisely, they may themselves look hopefully to the new dawn in the East and wait for the greater glory the Jewish Soul will yet shed upon the whole earth. In times gone by, Israel lived in its own land, and the result was Christianity; in times to come, when Israel will be restored to its land, it may send forth—reverently let this be said—many more saviours to a waiting world, and the result will be—Humanity.

Half the world believes in the second advent of the Man of Nazareth. Why should not the whole world accept, in a wider sense, this beautiful hope of the re-appearance of the promised Messiah, and wait with bated breath for the Second Coming of Israel?

THE MEANING OF LIFE

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The Jew of 1973! The officers of our organization have asked us to become prophets this evening, and to reveal the future.

"For I dipped into the future, far as
human eye could see,
Saw the glory of the world and all the
wonder that would be."

So speaks the hero of "Locksley Hall." Now, sir, we Jewish girls are dipping into the future, and I am bold to say, beholding a future for our race, no less wonderful than that which England's poet saw in vision for the world.

But we are encouraged and happy in realizing that however optimistic our expectations may be, they are shared by the most intelligent and far-seeing of our gentile friends. The American poet, Longfellow, strayed beside the graves of the Jewish cemetery at Newport, and exclaimed:

How came they here? What burst of
Christian hate,
What persecution, merciless and blind,
Drove o'er the sea, that desert desolate,
These Ishmaels and Hagars of mankind?

Pride and humiliation hand in hand,
Walked with them thro' the world
where'er they went;
Trampled and beaten were they as the
sand,
And yet unshaken as the continent.

For in the background figures vague
and vast,
Of patriarchs and of prophets rose
sublime,
And all the great traditions of the past,
They saw reflected in the coming time.

You will notice that Longfellow makes the Jew see in the future only a reflection of what his past has been. The great and glorious day of Abraham, of Isaac and Jacob, of Moses, of David, of that Jerusalem of old and its holy temple, whose glory has never been eclipsed. Sir, is he not justified in doing this? Do not all the points of the present point to a proud and noble re-establishment of our people? Thirteen millions, or slightly more, of Jews in the world to-day. Seven millions of these in extreme Eastern Europe, the victims of Russian or Polish fanaticism! The rest of our people are scattered broadcast over the world, with no fewer than one million in the metropolis of the West, New York, the colossus of New World cities.

What hope, you ask me, can there be for our race when its remnants have thus been scattered by the winds of fate? That question is a vain one. For have you considered what these thirteen millions, beaten and bruised but never baffled, have given to an ungrateful world? Can you not argue from what they have done to what they will do, except that you must multiply this latter one hundredfold, when the Jew also shall have the proud dignity of national independence, and the folds of the Mogen Dovid shall flutter freely as those of the Union Jack, the Stars and Stripes, or the Tricolour of France? Will not our Jewish state of 1973 be great economically?

Sir, in days of old our forefathers settled in Spain. They gave that bigoted country the best of their organizing genius and financial and commercial acumen. As a result the kingdom of Spain flourished as she had never before done. But ungratefully she sent her benefactors to the block and to the stake, and her economic greatness collapsed, her splendour faded away. The persecuted Jew found refuge in Holland, and the phlegmatic Dutch were nerved to such new efforts that their country achieved mercantile pre-eminence. In Russia and Poland, harried as they may be, the Jews to-day form a most active and aggressive element of the population.

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Since the days of Oliver Cromwell our people have been welcomed to Britain and have contributed their share to Britain's increase in wealth and power. Now in the United States, the Herculean western state, in the great metropolis of New York, as I have said, we are performing a gigantic task for the national welfare. No labour that is not facilitated by Jewish industry. No enterprise that is not quickened by Jewish ardour and enthusiasm. And in all these countries we are, as it were, only the employees. How much greater will be our accomplishments when we plan and work in our own interest, in the Jewish commonwealth of 1973. First then, in my vision, I see a state in the future in which all shall strive, shall strive fervently and shall strive successfully, to supply the economic necessaries of life. But you will say, "Can the Jews produce statesmen shrewd, far-seeing astute men to guide so great a nation?" Sir, again I say, let our future be the reflection of our past. In the earliest pages of history, when our people were in bondage to the Egyptians, the Pharaoh needed an adviser, a counsellor whom he could trust. Was it not to a Jew that he turned? In the day of famine and want it was the Jew Joseph who guided his realm to safety. At a much later period of history, Great Britain confided the safe-keeping of her national interests to whom? To the Jew Disraeli. And will you notice that he protected British self-respect without the shedding of one drop of human blood? Oh, if only some British statesman could have said in 1914, as Disraeli once said to his countrymen, "I bring you **peace** with **honour,**" how many broken hearts would still be whole, how many blasted homes would be happy, how many devastated countries would be fruitful and prosperous! Germany, too, after the Great War urgently needed a re-organizing genius. To whom did she turn? To the Jew Rathenau, although she was robbed by the assassin's hand of the results of his work. Why, sir, should we one moment doubt that our state of 1973 will not have the political sagacity necessary to guide it among the reefs of international diplomacy? I am hopeful, however, beyond this. As you and I look over the world to-day, we find hardly a country in which great injustice does not exist. One man is living in the lap of luxury, while his fellow is starving on a crust. Even those people who proudly boast that they are the most democratic on earth, have produced the monstrosity of a single man worth seven hundred and fifty millions of dollars. Henry Ford's income every day that he lives amounts to $143,835.00. And this is only the most striking example in a country which must also confess to its Rockefellers, its Goulds, its Vanderbilts, its Morgans. It confesses to these on the one hand, and on the other to the many thousands of homeless sleepers, wrapped in newspapers, on the park benches of New York. Sir, the Jew is peculiarly susceptible to such injustice. "Sufferance is the badge of all our tribe," says Shylock, and this sufferance has made the Jew particularly sympathetic. He has sought for a more equitable system. He has been a forerunner in the field of economic reform. He has produced among many other less noted names, a Karl Marx. Now, sir, I am willing to believe that the theories of some of these men may be partly mistaken, but I am sanguine enough to hope that our flag in 1973 will not fly over the palace of one man worth $750,000,000.00 and the shack of another in debt for his rent.

I have referred to Disraeli the peacemaker. That is another feature of Jewish character which will be embodied, I know, in the policy of our state. The Jew does not lack physical strength and skill. Why, the girls from this very organization have defeated all comers in their basketball tournaments. Our boys can hold their own with any in athletic contests. Nor are we cowards. We have shed our blood on every battlefield of Europe, though we had no national interest at stake. The Jew does not hate war because he is a coward or a weakling. He hates it for its very own monstrosity, and when he has his own country in 1973, and when his voice too, is heard in the council of the nations, he will do his utmost to banish war forever from the annals of history. The Jewish state of 1973 will be a world-benefactor. Sir, I have tried to show that our homeland of the future will be great economically and politically, that it will

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have just laws as to the division of wealth, and that it will suppress war.

But these things are mainly material. Will the Jew contribute to life's uplift and cultural pleasure? What a needless question that is! Our future again will be a reflection of our past and of our present. How unjust are those who brand us as mere materialists! Do they forget the philosophical researches of Spinoza, apostate as he was? Are they ignorant of the recent theory of Einstein? Do they not read with delight the passively sweet lines of Heine? Are they not thrilled by the magic of Heifetz and Elman. Do they not respond to the bird notes of Alma Gluck and Rosa Raisa? Are they not gripped by the truth to life with which the Schildkrauts and Ben Ami unfold the human drama on the stage? Sir, in every form of intellectual culture, the Jew has added and is adding to the world's elevation. When we have a country of our own to rejoice in, when our blood is fired by thoughts of our own national happiness, what new inspiration will thrill the veins of our artists and musicians, our dramatists and poets! "The Children of the Ghetto" will be tossed aside and Zangwill will write a new and nobler work, "The Children of Zion!"

Shall we in 1973, in our personal joy, forget the rest of the world? America has produced no nobler man than Abraham Lincoln. The United States have been given no nobler message than his, "With malice towards none, with charity for all." The Jew has been a humanitarian at all times. The future of 1973 will but reflect the benevolence of the Jew in the past, of such men as Montefiore and Hirsch and Morgenthau to-day. The desolate Armenians were shattered. The Jew Morgenthau came to their relief with a personal contribution of $1,000,000. Sir, I am proud to remember such acts. I am proud to recall that our men of means have been the first of philanthropists in all countries and ages. In his homeland in 1973 the Jew will not forget the years of his suffering. He will take his place not as the maker of war, but as the maker of peace; not as the oppressor but as the uplifter, not as the tyrant but as the benefactor of the world.

Sir, you ask me whether all this is possible, whether our Jewish state of 1973 will ever be so realized?

Let me answer in the words of Mordecai, in George Elliot's "Daniel Deronda." "Behold our people still, their skirts spread afar. They are torn and soiled and trodden on. But we will lift up a standard, we will unite in a labour hard but glorious like that of Moses and Ezra; a labour which shall be a worthy fruit of the long anguish whereby our fathers maintained their separateness, refusing the ease of falsehood. There is store of wisdom among us, to found a new Jewish polity, grand, simple, just, like the old a republic where there is equality of protection. Then our race shall have an organic centre, a heart and a brain to watch and guide and execute. The outraged Jew shall have a defence in the court of nations as the outraged Englishman or American. And the world will gain as Israel gains, for there will be a community in the van of the East which carries the culture and the sympathies of every great nation in its bosom. Difficulties? I know there are difficulties! But let the spirit of sublime achievement move in the great among our people, and the work will begin!"

Sir, Mordecai says that the work of establishing the Jewish state of 1973, will begin; to-day we say it **has** begun, even more, it is **far advanced**.

AGUDAH STARTS ORTHODOX INTERNATIONALE

Vienna (J.T.A.).—Thirty thousand pounds were raised for the Agudah Relief Fund at the closing session of the "Knesio" (congress). The "Rebbe" of Tchertkow announced a contribution of fifteen million kronen, while the "Gerer Rebbe" gave a hundred million Polish marks.

Delegate Silberstein declared that "Zionism is bankrupt and Socialism is misleading the Jewish workers. He urged that the Agudah prepare labour literature written from a religious viewpoint.

The proposal to establish an international about Agudah as an affiliated body of the Agudah Israel was adopted after the Rabbinical Council had made known it approved it.

In a speech closing the Knesio, Rabbi Rosenheim of Frankfort declared that none were entitled to speak for the Jewish people without consulting the Agudah. The Congress was also closed with a touching address in which world conditions as affecting Jewry in the famous "Chofetz Chaim" in Radun.

The Congress was adjourned amidst scenes of ecstasy in which Chassidic dancing and singing were a feature.

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ANOTHER ARAB QUITS ADVISORY COUNCIL

Moderates Chide Government and Zionists

Jerusalem (J.T.A.).—Another of the appointed Arab members of the Palestine Advisory Council, Sheik Parich Abu Middaim, has resigned. This resignation is the sixth from the Arab group which originally numbered ten.

Leaders of the National Moslem Association composed of Arabs who approve of Zionism and the British Mandate are placing the blame for the resignations on the alleged compromising policy of the Palestine Government, which they declare is seeking to curry overmuch the favour of the Arab extremists. The Zionists, too, are reproached for going out of their way to placate the extremists instead of dealing with the moderates.

The ranks of the moderates are about to be augmented through the proposed formation of a Moslem Christian Party which will probably amalgamate with the National Moslem Association organized to oppose the leadership of Mussa Kazim Pasha.

The resignations are the more surprising in view of the Government's concession in announcing that acceptance of seats in the Advisory Council would not be construed as recognition of the Palestine constitution.

The last of the withdrawals is causing Sir Gilbert Clayton, acting High Commissioner, some uneasiness. He is understood to have reported the situation to the Colonial Office, whose instructions he is awaiting.

PALESTINE JEWS PLEASED WITH CARLSBAD CONGRESS, LONDON TIMES HEARS

London. (J.T.A.)—The London "Times" had a dispatch the other day from its Jerusalem correspondent who reported that Jewish circles in Palestine were very much pleased with the change in the personnel of the Zionist Executive made at the Carlsbad Congress.

Palestine Jews, the correspondent states, were particularly pleased with the elimination of M. Ussishkin and the substitution in his stead of Colonel Kisch, from whom they are expecting greater achievements. Mr. Ussishkin, who was at the head of the Zionist organization in Palestine, since 1923, was not over-popular, he says.

It is believed here that this report comes from the Zionist correspondent of the "Times" who is known personally to [illegible]

ROSH HASHONAH EXAMINATIONS IN SCHOOL EIGHTY PER CENT. JEWISH

[illegible] Jewish students of the [illegible] have been [illegible] much [illegible] the [illegible] of the head of the school [illegible] Rosh Hashonah as the date for the examinations.

[illegible] that 80 per cent. of the [illegible] is Jewish. Commissioner [illegible] Superintendent [illegible] that [illegible] it [illegible] the [illegible] [illegible] [illegible]

every friday

Pandering to the forces of reaction in Canada, according to its usual habit, "Saturday Night" greets the autumn with its seasonal reassurance that it still hates Jews as well as organized labour. Jews are people Canada can do without. They form a troublesome ingredient when placed in the melting pot. As immigration, they constitute a quantity element, but not one of quality. That is what "Saturday Night" says in effect in a September 1 comment on the announcement that the New York Call has been purchased by representatives of the labour organizations connected with the garment trades. For, as "Saturday Night" points out: "What makes this item of news of more than ordinary interest is the personnel of the committee. Listen to the names: S. Block, Morris Hilquit, Adolph Warshow, Julius Gerber, Morris Sigman, Joseph Schlossberg, Morris Kaufmann, Ossip Wolinsky, David Simons and Philip Unstader."

In another editorial the paper says anent the treatment of the British at Ellis Island: "If the United States does not want them, Canada does, and at our Atlantic ports they may enter what is a real land of freedom and not a pretended one." So it would seem that the people Canada can not do without must come from the British Isles where people who emigrate constitute quality. Such is the lesson Canada must learn from the States where certain labour unions "out-radical the radicals."

Now let us turn to the leading editorial in "Saturday Night" issue of August 18, for due credit to one William Z. Foster, as the "most dangerous Red in America." Honourable mention is given Joseph Knight, William Moriarty and Malcolm Bruce as "three comrades of Canadian vintage, Bruce one of the benevolent outsiders who went to Cape Breton to encourage sabotage." Listen to those names! Do they suggest anything but quality immigration? Among the "coterie of itinerant blatherskites who call themselves Reds" and who were active in the miners' interests in the recent strike in New Brunswick, "Saturday Night," poor thing, was unable to make capital of a single Torontonian or Canadian Jew.

There are 40,000 (forty thousand!) Jews here, worse luck, and "Saturday Night" can't do a thing about it. In all this number of Jews "Saturday Night" can not rely upon trouble-making radicals to supply it with the material necessary for editorial hot stuff, and a piece of writing against so-called worthless immigration rather loses its effect when its material has to be imported from another country.

* * *

Every now and then Jewish communities so distinguish themselves by ignoble strife within themselves, that nothing short of police intervention could provide a way out, although very rarely is the law actually called in. When such a thing happened in New York recently, the actions of the Yehudim responsible called down upon the race a charge of avarice that was not unfounded and opened the culprits to censure from their own people for that reason, if none other.

It all came to a head because many orthodox merchants could not resist the temptation of evading the six-day law, which says that a man may select either Saturday or Sunday for keeping his business place open, but not both. These men who are loud in orthodoxy when it doesn't cost anything, indulged in such unfair practices, that they were brought to time at the instance of hundreds of other Jewish merchants unwilling to see their own profits going to the lawless ones.

Police aid was enlisted and the offending merchants, all orthodox enough to revile Goyim, reform Jews and infidels during their leisure hours, but not orthodox enough to keep Shabbas at a business loss, by the hundreds fell into the toils of the law. There are many Yehudim like these who are audibly orthodox in theory and just as blatantly unorthodox in habit whenever it is more convenient or more remunerative to be that way. The difference between these and the ones in New York is that the New Yorkers got caught and paid.

* * *

Rivka says: "The man with a horse to hitch to a buggy was more obliging than the average man of to-day with a car to slide out of the garage."

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The Dufferin School Graduates' Society held a convocation last Sunday evening at the Baron de Hirsch Hall in honor of the successful contestants for the scholarships, which through the efforts of the Society, were donated by a number of well-known Montrealers. After the singing of "Hatikvah," Mr. J. Singer, the president of the Society, reviewed the club's activities since its inception, and then introduced the joint chairmen of the scholarship committee, Mr. A. J. Levinson, M.A., and Mr. Isadore Charness, who in a few remarks outlined the work of the committee. Rabbi Abramowitz, in a short address spoke of the splendid work of the society, and the important need in our community life which it helps to fill. Rabbi Hirsch Cohen presented the Peter Bercovitch Scholarship to Max Rabenstein; the Lionel Covienzky Scholarship, donated in memory of his father, to Louis Smilovitch; the R. H. Rinzenthal Scholarship to Abie Soloman and the Harry Cohen Scholarship to Sadie Denbert. Sir Mortimer B. Davis, who donated four scholarships, was unfortunately unable to be present, and in his absence the scholarships were presented as follows: To Louis Herowitz by Miss Sarah Miller; to Hyman Kandelstein by Mr. Jos. Singer; to Sophie Greenblatt by Miss Sarah Epstein; to Miss Ida Sherman by Miss Lily Schwartz. Mr. Philip Fainer presented the Fainer Scholarship to Tina Levitt; Mr. M. A. Fink presented the Lyon W. Jacobs Scholarship to Sollie Hecht; Mr. A. J. Levinson the Jacob Latt Scholarship to David Segal and Mr. Soloman presented the Arthur Levin Scholarship to Henry Bloom. Miss Leah Pincusol presented the Joseph Parnass Scholarship to Annie Nadler; A. J. Levinson presented the Marcus Spetber Scholarship to Max Paderweski, a brilliant Hebrew scholar; and Mr. Daniel Wolofsky presented the H. Wolofsky scholarship to Jacob Tittleman. These scholarships were donated on a basis of scholarship plus personal need and the club intends to organize a Big Brother Follow-up Movement to keep in touch with the winners. Mr. A. J. Levinson presented Miss Sarah Miller, who was indefatigable in her efforts on behalf of the club, with a silver mesh bag from the members. Later Mr. Levinson moved a vote of thanks to all those who had assisted in making the convocation a success. Among those who took part in the interesting musical programme were the two little Copler children who sang Jewish folk-songs; Mr. H. Herschorn, 'cellist, who was accompanied by Miss Jeanette Enzer, and Mr. Borenstein, the well-known tenor who accompanied, by Miss Pauline Kanigsberg, sang two delightful folk-songs. A special vote of thanks was moved to the Y.M.H.A. boy scouts who, under the leadership of Mr. Max Wolofsky, acted as ushers.

The Independent Order Sons of Israel Declares Itself Ready to Be the First of Social Jewish Organizations to Lay the Foundation for a Jewish General Hospital Here.

The President of the Independent Order Sons of Israel tells us that the Order contemplates actively engaging itself in the good work of discharging the first cannon in respect of inspiring the foundation and maintenance of a local Jewish general hospital. Long has it been felt that this necessity was wanting. The President said, "We all boast of our faith as Jews and rightly so. We teach, we hold up as examples to all others, how great is the Jewish belief, how constant we are to our traditions, how mindful we must be of this necessity amongst the sick, when the mind ceases to function, when one finds oneself recurring for consolation to the teachings instilled in childhood. And then, time of all times, is it that the afflicted, the sick and the dying should be amongst their own. Institutions," the President continued, "there are in Montreal where, regardless of creed or race, everyone is welcome, yet the atmosphere is not that of his religious belief; like a stranger in a strange land is he, and if he has to die let him at least die amongst his own. He came into this world a Jew, with all the aspirations of a Jew; let him feel that in passing away he is not abandoned by his own people. This Order," the President concluded, "will be the first to inspire the erection and maintenance of a Jewish hospital here, and we hope that our fellow-Jews will awaken to this indispensable need—fair play and justice to the unfortunates must prevent us all from ignoring this necessity."

The Order which strives to support all things Jewish, communal, religious or otherwise, is about to conduct High Holiday services and the proceeds derived from this venture will be contributed to local charity.

* * *

The pupils of Strathcona Academy were recently awarded prizes on the results of the Government and McGill examinations. Among the prize-winners were: Grade IX. A., Stanley Goldner, Honors; Grade IX. B., Max Garmaise; second, Alfred Joyce, Joyce Scholarship and Honors; Robt. Levine, Honors; Grade XG., Fannie Cooper and Celia Ein, Honors.

* * *

The chairman of the membership committee of the Spanish and Portuguese Synagogue extends a cordial welcome to all those who wish to join the congregation. The Cherith Israel is the oldest Jewish Synagogue in Montreal and is centrally situated at 135 Stanley Street. Information regarding seat rentals and the various charitable and social activities of the congregation will be gladly given by Capt. Sebag Montefiore, M.C., Plateau 2822, or by Jos. A. Dodrovsky, Up. 1300 or Reginald Hart, Plateau 126.

* * *

The Hebrew Maternity Hospital, Cadieux Street has carried on its work in a highly creditable manner. The directors and staff of the hospital have carried on the work quietly and efficiently with so little publicity that few Montrealers realize what a splendid record the hospital can show. The buildings have been greatly improved during the past year and a number of modern improvements have been made, with the result that the hospital now operates on a much larger scale. This of course entails a much greater expenditure of money, and it is for that reason that the directors are asking the co-operation of the Jewish community for the tag-day which will be held on October 9. Although the hospital has shown a slight deficit for the last three years this is the first time that the public is being asked for assistance. It is expected that this call for help will meet with a hearty response from all quarters. Further information may be had from Arthur Markus, president, Sol Fels, vice-president, or from Leon Fischel, the chairman of the tag day committee. Volunteer workers are requested to telephone Mr. Fischel, Plateau 4743.

* * *

The Maccabaean Zionists are holding their annual New Year's dance at the National A. A. A. on Cherrier Street on September 12. This club has been having monthly socials in the Zionist building on Sherbrooke Street West. The proceeds are given to the Keren Hayesod. Tickets for the annual dance may be purchased from Mr. Block, Plateau 1384.

* * *

Miss Olga Guilaroff, pianiste, announces the reopening of her studio at 3 Burnside Place.

* * *

Dr. Louis Notkin, Cherrier Street, sailed for England last Friday aboard the "Montrose." He will spend a year in Germany and Austria.

* * *

Mr. Henry Levy of Montreal, sailed for London last Friday on board the "Montrose."

* * *

Mrs. I. Ashmiel who was the guest of Mr. and Mrs. Myer Kirsch, 130 Mansfield Street, returned to her home in London on board the "Montrose."

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Adelaide 0819

Mrs. A. I. Abel of New York City is the guest of Mr. and Mrs. Myer Kirsch, 130 Mansfield Street.

* * *

Peter Dobrovsky, son of Mr. and Mrs. Abe Dobrovsky, Notre Dame de Grace, has returned to town from Vermont, where he spent the summer at camp.

* * *

Mr. and Mrs. A. Huffman, 343 Harvard Avenue, are expected to return from New York next Sunday.

* * *

Mr. Marcus Sperber, spent last week end in Toronto.

* * *

Mr. and Mrs. Wm. Rivenovitch, Park Avenue, spent a few weeks in Toronto.

* * *

Miss Naomi Miller, Broadway, Lachine, entertained informally last Sunday evening in honor of Mr. Elliot Biskind of Palestine.

* * *

Miss Gertrude Harlig, Villeneuve Street West, has gone on a trip to New York, Atlantic City and Philadelphia.

* * *

Mr. Hyman Syeinman, Laval Avenue, who has been in Mount Clemens for some months, is expected home shortly.

* * *

Mr. Ben Joseph who was a patient at the Royal Victoria Hospital is now convalescing at his home, Marlow Avenue.

* * *

Miss Sadie Krasky, of Brooklyn, N.Y., who spent a few weeks in the Laurentians has returned to New York.

* * *

Mrs. Samuel Hart, Sherbrooke Street West, has returned from Ste. Agathe des Monts.

* * *

Mr. Nat. W. Jacobs has returned from a trip to Old Orchard Beach.

* * *

Mrs. Wm. Ziff and Miss Edith Ziff have returned from Old Orchard Beach.

* * *

Mr. Lionel Covlensky, St. Joseph Boulevard West, is spending a week at Ste. Jovite in the Laurentians.

* * *

Mr. Ben Zion Bernstein and Mr. Lyon Levine, have returned from Lake George, where they were guests at the Arcady Country Club.

* * *

Dr. A. L. Sussman, of Elizabeth, New Jersey, was the guest of Mr. Ben Zion Bernstein, Vendome Avenue, for a few days last week.

* * *

Rabbi and Mrs. Herman Abramowitz and family, Argyle Avenue West, have returned after summering at Old Orchard Beach.

* * *

Mr. Neumann of Ogdensburg, New York, who was a patient at the Homeopathic Hospital, has returned home.

* * *

Mr. J. L. Sabbath, Oxford Avenue, has returned from a trip to New York.

* * *

Mr. S. S. M. Berliner, Côté des Neiges Road, returned this week from a trip to New York.

* * *

Masters Henry and Monroe Leopold, Vendome Avenue, who spent the summer at Camp Wa-kee-nah, Bristol, New Hampshire, have returned home.

* * *

Mrs. A. Z. Cohen and family, Grosvenor Avenue, have returned from Old Orchard Beach, where they spent the summer.

* * *

Mrs. Maxwell Cummings, 489 Grosvenor Avenue, who spent the summer at Wentzville in the Laurentians is expected home shortly.

* * *

The party of 27 Montreal girls who summered at Camp Wooster's Hebron, New Hampshire, arrived in town last Sunday evening after their vacation. They made the trip in charge of Miss Jane Stuart, the camp nurse.

* * *

Misses Sol Z. Fels and daughters Eileen and Eleanor, Belmont Avenue, have returned from Old Orchard Beach.

Province of Ontario Savings Office

Extends Greetings
and
Best Wishes to You
for the
Coming Year

HEAD OFFICE
15 Queen's Park

BRANCHES
Bay and Adelaide **University and Dundas**
549 Danforth Ave.

Misses Beatrice, Sybil, Gladys and Evelyn Glickman, Belfort Avenue, have returned from New Hampshire, where they spent the summer at camp.

* * *

Mrs. L. Feigin, Western Avenue, was abroad for some weeks, is expected to sail from Hamburg on the "Empress of France" on September 29 and will arrive in Montreal on November 7.

* * *

Mrs. J. Elkin, Belmont Avenue, who spent the summer at Woodlands, returned home on Tuesday.

* * *

Mr. Sol Fels, Belmont Avenue, has returned from a short trip to New York.

* * *

Mr. and Mrs. Nathan Cummings, Grosvenor Avenue, returned Monday from a short trip to Quebec.

* * *

Mr. Leo Bronson spent a few days in Ottawa last week.

* * *

Mrs. Philip Glazer, Universities Street, has returned from a trip to Long Beach.

* * *

Mr. Max Kaplansky, Bloomfield Avenue, spent a few days last week in Toronto.

* * *

Dr. Ezra Lozinsky, whose marriage to Miss Hazel Hoffman, took place last Thursday, was the guest of honor at a stag, which was given at the Mount Royal Hotel on September [illegible]. Mr. Nat Sofman was the master-of-[illegible]. Among those present were Dr. A. S. Wineberg, Myer Nerken, Dr. L. Posner, Messrs. Louis Lapidus, [illegible] Sherman, Maurice Singer, Max Sossin, Jack Kosel, Max Kosel, [illegible] Louis Stone. During the evening there were special numbers [illegible] the guests from the Bagatelle.

* * *

Mr. and Mrs. Isie Lindenbaum, Champagneur Avenue, are expected home from Atlantic City this week.

* * *

Among those who motored to Ormstown to attend the dinner-reception, whose marriage to Dr. Ezra Lozinsky took place on Thursday, were Miss Mary Shaw, 512 Dorchester Street, linen shower on August 20; Miss Violet Eisenberg, Manor Street, kitchen shower at the Yellow Pea Pot Inn, August 28; Miss Naomi Lobinsky, miscellaneous shower at the Yellow Pea Pot Inn, September 2, and Mrs. Leon Hoffman, Claremont Avenue, on September 5.

* * *

In the Prince of Wales Salon of the Mount Royal, on an interesting Sunday last Thursday evening, with the Rev. Dr. Abramowitz officiating, the marriage was solemnized of Miss Hazel Hoffman, [illegible] to Dr. and Mrs. [illegible] Hoffman, to Dr. Ezra Lozinsky, son of Mr. and Mrs. [illegible] Lozinsky, Montreal. The room was prettily decorated with potted plants and ferns. The bride, who was given away by

His Majesty's Theatre

MONTREAL

Best Wishes for a Happy and Prosperous New Year

FRANK C. PRIESTLAND, Mgr.

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Situated fifty-five miles north of Toronto on Kempenfelt Bay, an arm of Lake Simcoe, and within easy reach of the town of Barrie, about one mile distant.

Minet's Point is one of the most charming places in Ontario, known for its beauty, health.

Being right on the way from Toronto to the Muskoka and Georgian Bay districts it is not only a delightful place to visit, but a most desirable spot to make your home, as there is daily boat service, long distance telephone and electric light service.

Where you are privileged to worship and the schools are excellent, with the best surroundings.

For those who want to make money there is the most desirable location for a summer resort in view. We can offer you a large property at a reasonable price. We will gladly send you our booklet with full particulars and terms on application to us.

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father, wore a French gown of ivory crepe-romaine, embroidered in seed pearls and satin beads, over ivory satin and a lace veil, arranged in cap effect with a coronet of lace and pearls. She carried a shower bouquet of lilies-of-the valley and ophelia roses. She was attended by Miss Naomi Lozinsky, sister of the groom, as maid of honor gowned in peach-colored canton crepe in bouffante style and carrying sunburst roses. She wore a peach-colored polk hat. The bridesmaids, Misses Mary Shane, Violet Ettenberg, Miriam Carter and Florence Kaplan wore early Victorian gowns in pastel shades with polk bonnets to match and carried old-fashioned nose-gays. The flower girls, Miss Lillian Stein, cousin of the bride, and Miss Helen Stewart, wore French dresses of pink and blue georgette and taffeta with flower bandeaux in their hair. Mr. Nat. Hoffman, the brother of the bride, acted as best man. The ushers were Mr. Harry Jacoby, Dr. A. K. Viner, Mr. A. Pesner and Dr. Myer Notkin. The wedding march was played by Miss Olga Guilaroff. During the signing of the register, Miss Fanny Kaplan, aunt of the bride, sang "Because," accompanied on the piano by Miss Olga Guilaroff. Mrs. Hoffman, the mother of the bride, wore a French gown of black and white beaded georgette over black satin with a black velvet hat and carried a corsage bouquet of American Beauty roses. Mrs. Lozinsky, the mother of the groom, wore a gown of black chiffon velvet, made with a short train and carried Richmond roses. Dr. and Mrs. Lozinsky left for an extended trip through the Adirondacks. Going away, the bride wore a beige poiret twill dress, a beige fox fur and a small black hat. On their return Dr. and Mrs. Lozinsky will reside in the Julia Apartments, Park Avenue. Out-of-town guests at the wedding included Miss F. Kaplan, Yarmouth, N.S., Mrs. Cramer and Mrs. Eisman of Toronto, Mrs. Herman Stein and daughter, Lillian of Trenton, New Jersey, Mrs. A. Kaplan, Trenton, New Jersey, and Miss Miriam Carter of Portland, Maine.

* * *

The marriage was solemnized in the Bnai Jacob Synagogue on Thursday, the 23rd of August, with Rabbi Hirsch Cohen officiating, of Miss Rebecca Golt, daughter of Mr. and Mrs. S. Golt, to Mr. Myer Wolofsky. The bride who was given away by her father, wore a gown of white georgette with white tulle veil and a wreath of orange blossoms and carried a bouquet of white roses and lilies-of-the-valley. She was attended by Mrs. I. Sourkes in a gown of black satin as matron of honor, and by Miss Rose Golt in black charmeuse as maid of honor. The bridesmaids, Miss Birdie Golt and Miss Sylvia Wolofsky wore gowns of mauve and peach georgette. Master Theodore Sourkes was the little page boy and little Miss Hilda Golt in a dress of palest blue georgette was a delightful flower girl. After the ceremony a reception was held in the Bnai Jacob hall. Mr. and Mrs. Myer Wolofsky left on a wedding trip to New York and Saratoga Springs.

Mrs. R. A. Darwin, Montclair Avenue, Westmount was "at home" on Sunday, September 2 from three to nine, to the employees of Darwin's two stores. During the afternoon Mr. R. A. Darwin delivered a lecture on "business etiquette" and Mr. M. Pinsuer of the Hilmore Co., Rhode Island, New York, gave a brief talk on "business." Refreshments were served and dancing concluded the evening's entertainment.

* * *

Mr. Elliot Biskind of Jerusalem, Palestine (formerly of Cleveland, Ohio) who has been travelling through the United States and Canada for the past four months, spent a week in Montreal as the guest of Mr. Philip Joseph. Mr. Biskind left for New York on September 3 and will sail for Palestine on the 10.

ENGAGEMENTS

Mr. and Mrs. Gordon Selig, St. John N.B., announce the engagement of their daughter Bessie to Mr. David Davis, of Montreal.

BIRTHS

On August 28, at 930 St. Denis Street, to Mr. and Mrs. Jack Brohman, a son.

On August 22, 1923, at Dr. Grey's hospital, Montreal, Canada, to Mr. and Mrs. L. B. Segal, St. Hyacinthe, a daughter.

The flavour of tea deteriorates rapidly if the tea is exposed to the air. You should never, therefore, accept bulk tea when you can buy "Salada," which is sealed in air-tight aluminum to preserve its delicious freshness.

WATER AT THREE CENTS A GALLON IN JERUSALEM

Jerusalem (J. T. A.)—Owing to the scarcity of water at this dry season of the year, drinking water is being sold in three-gallon casks at fourpence a cask, or about 8 cents. The scarcity is particularly acute in sections that are not connected with Jerusalem's main water supply. Cisterns that have gone dry in this hot weather contribute to the scarcity which is keenly felt in the poorer quarters.

Warsaw (J.T.A.)—Over 50 persons were killed, and more than one hundred injured, at four o'clock Thursday morning when the train proceeding from Vilna to Warsaw was wrecked at Lida, where it crashed into a railway dam, causing a terrific flood.

The train was filled with passengers, mostly Jews. Among them were a large number of emigrants bound for America. The names of the dead and injured have not been ascertained.

The work of rescue, according to latest reports, was proceeding under great difficulty. A special first-aid train dispatched from Lida was held up by the damage to the tracks caused by the flood from the bursting of the dam.

Wishing You a

Happy and Prosperous New Year

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Zionist News

Land Fund Campaign for the Redemption of One Thousand Dunam Land in Palestine.

A campaign for the redeeming of one thousand dunam land in Palestine will take place all over the Dominion during this month. The Jewish National Fund through small contributions has succeeded in investing one million pound sterling in Palestine; has redeemed 100,000 dunam rural land, and 1,000,000 pics of urban land; assisted in the upbuilding of Jewish colonies, settlements and cities and has actually planted three-quarters of a million trees in the Herzl Forest. Canadian Zionists have in 1911 redeemed one thousand dunam land, where now a prosperous Jewish colony is flourishing in Kastinieh. Presently an effort is being made to do likewise through the Tishri campaign, to redeem 1,000 dunam of Emek-Jezreel.

$80,000 will redeem 4 dunam—1 acre; $20,000 will redeem 1 dunam; $10.00 will redeem ¼ dunam; $1.00 will redeem 1/20 dunam or 40 square meters.

To donors of one-half dunam and over, an artistic large-sized lithographed certificate is issued.

PLAN FOR THE JEWISH NATIONAL FUND CAMPAIGN

For One Thousand Dunam Land in Emek-Jezreel during the Month of Tishri, 5684.

The special National Fund committees are to arrange that:

On Rosh Hashonah before the shofar is sounded, appeals be made for pledges to the Land Fund in all synagogues.

On the eve of Yom-Hakippurim, plates (kaaroth) be placed for donations to the Jewish National Fund.

On Yom Kippur and S'hmini-Atzereth, appeals for contributions to the Land Fund be made before the prayer for the dead (hazkorath n'shomoth).

During Hol-Hamoed Succoth, the committees collect pledges made and contributions received in the synagogues.

Immediately after Simhath-Thora all moneys collected and complete reports be sent to headquarters for record and publication.

HAMILTON

Mrs. L. Koppel and daughter, Elaine, of Chicago, who have been visiting Mr. and Mrs. Hershman, havereturned home.

* * *

Mrs. Sweet, Ottawa Street, has returned from a stay in Rochester.

* * *

Miss Annie Shrubsall and the Misses Bessie and Sylvia Frohman are guests at the Waldorf Hotel, Lake Rousseau.

Engagements

Mr. and Mrs. Leon Bercowitz, Delaware Avenue, Hamilton, announce the engagement of their only daughter, Thelma, to Mr. Arthur A. Kamins, son of the late Mr. I. Kamins and Mrs. Kamins, of Toronto. Mr. Kamins, a barrister practising in the City of Hamilton, graduated from Osgoode Hall in 1920 with high honours, and in the same year entered into a law partnership in Hamilton with Mr. P. Phillips, under the firm name of Phillips and Kamins.

* * *

Mr. and Mrs. I. Segel have taken up residence at Devon Apartments, 9 Herkimer Street.

* * *

Mr. Abe Klein has returned home after visiting Grand Rapids, South Haven, Detroit and Chicago.

* * *

Mr. Boris Zola was in town for the week-end.

* * *

Miss Markowitz of Toronto visited in town over Sunday.

* * *

Mr. Jack Glass has left town for Peterboro, Ontario.

* * *

Miss Marie Hochberg has returned from Toronto.

* * *

Mr. Edward Goldberg was in town for the week end.

* * *

Mrs. Soskin and family, Myrtle Avenue, have returned home after spending the summer in Muskoka.

* * *

Mrs. M. Lax has returned from Mount Clemens.

* * *

Mrs. Goldberg of Detroit, is visiting in Hamilton, the guest of her sister, Mrs. L. Bercowitz.

* * *

Mrs. Treister, Miss Molly Treister, Miss Fanny Selzer and Mr. Saul Shapiro motored to Toronto and spent the day at the exhibition.

* * *

Mrs. Zipper, New York, is a visitor in Hamilton, the guest of her mother, Mrs. Grossberg.

* * *

Mr. and Mrs. Clon Bercowitz announces the engagement of their only daughter, Thelma, to Mr. Arthur A. Kamins.

* * *

Miss Sarah Pearlstein is visiting in Rochester.

BETH JACOB SOCIAL CIRCLE

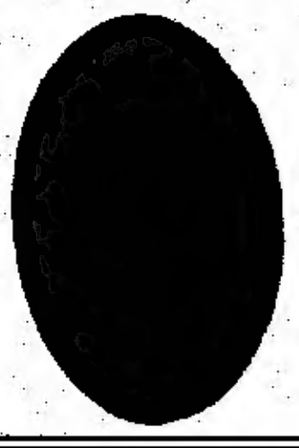
A very enjoyable time was had by about sixty young people at a weiner roast on Wednesday evening at Van Wagner's Beach. The weather was very favourable and a large bonfire was soon blazing. Marshmallows were toasted, weiners, rolls and cold drinks served. Songs, games and music were enjoyed by all, followed by dancing in the pavilion.

As unmistakable as the coming of Fall, is the style of *Borsalino*. In the leading stores everywhere you will now find the new styles and shades.

$7.50 *and* $8.00

BORSALINO HATS

The Finest High-Grade Hats in the World



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A Happy and Prosperous New Year

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Wish All Their Friends and Patrons a
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Start the New Year Right

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"The Housewife's Friend"

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Without the
Famous

Laura Secord
CANDIES

REVIEW JUNIOR SECTION

Dear Girls and Boys:

Happy New Year everybody! It is nice, isn't it, to start on a clean new fresh year? Think of it, the 5,684th year of our people . . . . five thousand six hundred and eighty-four years of three hundred and sixty-five days each . . . . years and days that tell of a glorious past. It is because of this same glorious past that it behooves us all (you and me, and the "cousins-that-are" and the "cousins that-aren't-but-will-be-soon") to make the present, one that will not shame our forefathers. There are big things happening in the world to-day. Everywhere the Jew is doing work that is earning him the respect of the world. But as you know the Jew has always cared more to retain his self-respect than to have a nation's plaudits ringing in his ears. And so my New Year's wish to you is this: to do always the thing you know you ought to do. May this be a happy year!

Your cousins,
Judith and David.

MAIL BOX

Dear Cousin Judith:

As I have no cousins of my own here in Sherbrooke, I've decided to adopt you as my really cousin, and to visit with you every Saturday when we can have a long chat together with the other cousins looking on. I am sending you a New Year's card. Mother has promised to put you on the list with all the other relatives. I will write to you often. I will be so glad to look for your answers on Saturday. You see I have just only one cousin; that's why it makes it so interesting to have you to think to and write to. Perhaps you won't think it so exciting having me as a real cousin, because you probably have heaps of all kinds. Good-bye until next week, dear Cousin Judith.

Stella Morris.

What! not excited? How can you? But I am a little frightened. Here you are adopting me into the family without knowing anything at all about me. Why for all you know, I may be in real life, the original twenty-foot ogress that trims her best hats with beets!!!! However I shall look forward to our Saturday chats with "great expectations." Do come often!

Cousin Judith.

Dear Cousin David:

After spending a very busy summer in a beautiful camp in Maine, where we had rowing, fishing, swimming and all the wonderful things that make a boy's camp interesting, I was glad to get home and see a copy of the Canadian Jewish Review and become acquainted with a new cousin.

Well, Cousin David, now for real hard work and study and a pleasant time reading your children's page. I expect to hear from you and write to you quite often.

Cousin Munroe.

Dear Munroe:

Sounds good enough. I envy you your summer at camp. Queer coincidence—four counsellors who had been "counselling" at a summer camp in Vermont walked into my office this afternoon. The four counsellors were very big, but the office was very small. Let us hear how school goes. Best of luck.

Cousin David,

SPECIAL DELIVERY LETTER

Dear Boys and Girls:

It would be awfully delightful if you all started the new year by coming into the "Cousin Judith and Cousin David" family. Because a real honest-to-goodness flesh-and-blood cousin walked right into the office this week with a gift for us. And what do you think it was? A mail basket. To hold all your letters! . . . . So it is up to you all to see that there are oodles of letters to put into that new basket. Mail them to

Cousin Judith or Cousin David,
"Canadian Jewish Review"
319 Bay Street, Toronto

Come along! Let's have letters that tell of vacations and work and hopes and wishes and everything else. Remember there's a nice big letter basket to be filled.

Your two cousins

AUTHOR'S CLUB

The Girl and the Dog in the Forest.

Once upon a time there was a little girl who had a dog. So one day she went for a walk with her little dog. She walked until she came to a forest. She had with her some bread and as soon as she sat down to eat it there came along an old man who seemed very hungry. He begged for some bread. She gave him some. He took it saying, "Should you ever want help . . . I will help you." Then he went away. The little girl played until it got dark and then when she started to go home there was no light to guide her, so she became terribly frightened. She screamed with fear and the dog began to bark. After a while she saw a little light which seemed to come nearer and nearer. When it came quite close she saw that it was a lantern carried by the little old man. He said: "Now I've come to help you." He took her by the hand and led her home, and after that the little girl was careful not to go so far from home.

Sophie Tucker.

The House of Efficiency

Mary Aspden **COLE LIMITED** *Linton Cole*

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The treatment of all foot ailments, specialists on Ingrown Nails, Bunions and Arch Troubles.

Experienced Assistants for Shampooing, Cutting, Curling and Dressing of Hair

Personal services for Face Treatments, Hair Dyeing, the removal of Warts, Moles and Superfluous Hair.

Manufacturers of **BLENDALL TOILET ARTICLES.**

87 Yonge St. Toronto, Ont. **MAIN 4589** *Over Hennessey's Drug Store*

JUSTICE

The Jewish people above all others ought to practise justice in all their doings, for we, more than any others, know from direct contact caused by injustice. Typical of what our race has often had to undergo is the bitter experience of Captain Alfred Dreyfus of the French Army. In 1894 it was alleged that a document had been found in which were to be betrayed to the Germans several important French military secrets. Not knowing that such a document was even supposed to be in existence, Captain Dreyfus was most basely and falsely accused of having written it with the purpose of selling it to the enemy. He was given an unfair trial before a biased court, and was sentenced to be publicly degraded and deported to Devil's Island, a barren rock in the midst of the ocean, that had formerly been used for the isolation of lepers. After the trial, he was led before a vast gathering of prejudiced soldiers and hostile people proclaimed a traitor to his country, and a man unworthy to be wearing the French colours. An adjutant then stepped forward, tore the stripes from the prisoner's uniform, broke his sabre, and ripped away his belt. Thus degraded, the innocent man was paraded before the ill-tempered spectators, who cried out, "Traitor! Kill him! The dirty Jew!" With head lifted high, Dreyfus shouted back to the unheeding populace, "In the name of my wife and children I swear I am innocent. Vive la France!"

None the less, the condemned man was taken back to Devil's Island, and after having suffered there the most inhuman torture of body, mind and soul, for four years, was finally brought back to France.

A long fight against prejudice and injustice then ensued. In the end, it was proved that the document has been forged by an enemy of Dreyfus, his chief accuser committed suicide, and he himself was pardoned. France then did her best to make reparation for the gross injustice done. The Captain was promoted to the rank of major in the army. The time came when both he and his son were to prove their patriotism to their native land, for in the great European conflict that involved England, France and Russia on the one side, and Germany on the other, both Major Dreyfus and his son rendered important service to their country.

POETS' CORNER

SIR ROBIN

Rollicking Robin is here again,
What does he care for the April rain?
Care for it? Glad of it! Doesn't he know
That April rain carries off the snow,
And coaxes out leaves to shadow his nest,
And washes his pretty rosy red vest
And makes the juice of the cherry sweet,
For his hungry little robins to eat.
"Ha! ha! ha!" hear the jolly bird laugh;
"That isn't the best of the story by half!"

—Lucy Larcom.

Butterflies! Butterflies!
How they did delight my eyes
With such lovely, lovely colours,
And such wonderful great sizes.
"Peep," chirped the bird,
Hopping to the gate,
"Wake, little girl,
Wake, I say, again."
Stir in your sleep,
Open your eyes;
Morning is here,
Little maiden arise.
Daylight has dawned,
Rosy shines the sun,
Dew-pearled each flower,
Opens every one.
"Peep," chirped the bird,
As he flew away,
"Every little bird
Wishes you good day."

—Dorothy Simons.

EVER-READY AUTO TOP

The Ever-Ready Auto Top is an ideal top for all-the-year-round use. It gives clear, unobstructed vision, comfort, warmth and protection against inclement weather and at wish, the refreshing coolness of the open car on humid days and hot evenings.

It is beautiful, strong and scientific. Its all-glass sides give absolutely clear vision in all directions. They fit snugly into place. The top is permanent, secure and as handsome as any sedan, yet in five seconds, from the outside or from either seat inside, one person can change the top to an open car or re-convert it to a sedan without taking one thing off or adding anything to it.

This top is a relief from the fussy curtains with broken discoloured lights, flapping edges, balky fasteners and the cumbersome winter top of the old style. A top that can be converted into an open car in five seconds is a decided improvement.

The Ever-Ready Top is manufactured in Canada, guaranteed by the makers and sold exclusivley by the Ever-Ready Auto Top Co., 469 Yonge Street, Toronto.

No Matter What Tobacco You Smoke

It will taste better out of a Kola, because Kola Briars do not have to be "broken in," but smoke cool and sweet from the very start. They also last longer than other pipes of many times their cost, and have that beautiful, rich and mellow Kola color, the last word in style and good taste.

Price
Kola Standard or Kola Krust
ONE DOLLAR
At all good Tobacconists

It's the Kola Process that does it

Watch the Stores for The Tenth Anniversary Jubilee Specials

Over 200 different Shapes and Sizes

A New Year's Greeting

The Officers and Trustees of the Federation of Jewish Philanthropies wish its subscribers and friends a L'SHONO TOVO, a very happy and prosperous year.

By helping the Federation you help the Jewish needy.

A Happy New Year

SAM GLUKLICK

Announces the opening of a High-Class Delicatessen Store and Lunch Room at

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Prompt deliveries to any part of the city. Trinity 2777

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296 Yonge Street **Main 4034**

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Extends its
NEW YEAR GREETINGS
to the Toronto Jewish Community

HARRISON M. LEHRER

BARRISTER-AT-LAW

Takes this opportunity of wishing the Jewish Community a Happy and Prosperous New Year.

1923

HEATING ONLY

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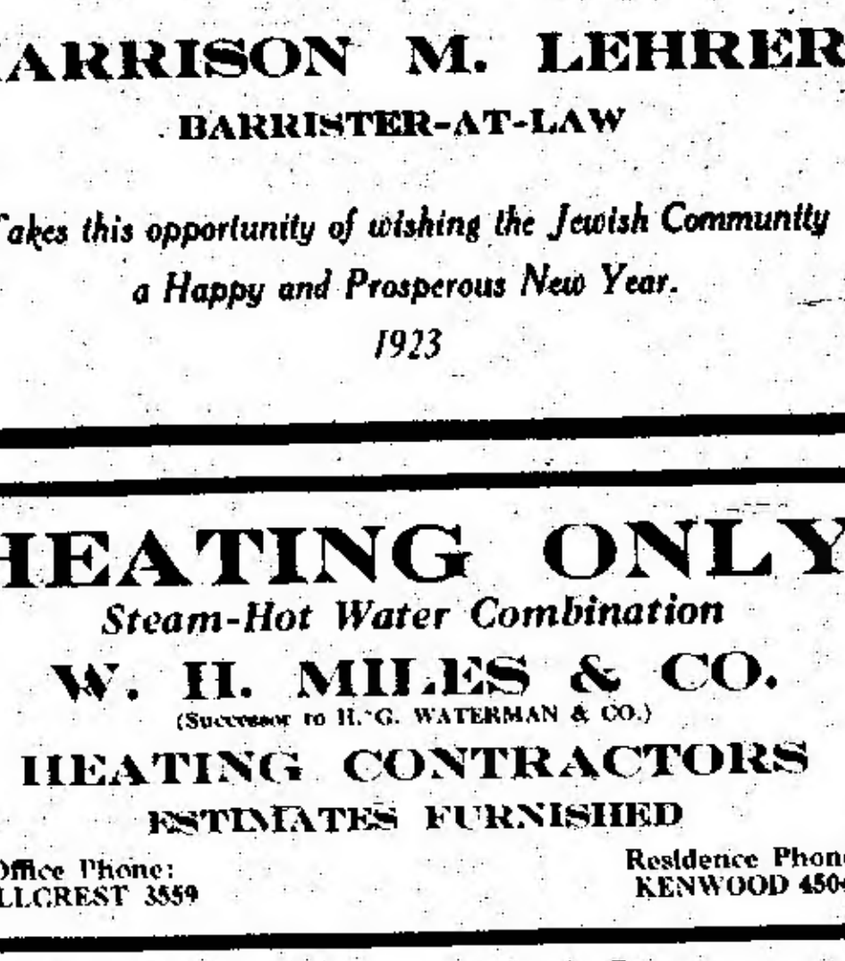

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The air in all the rooms and departments of the hotel is kept pure and clean by an automatic ventilating system. Specially designed fixtures by Tiffany of New York, strikes the eye on entering the rotunda. These fixtures and other decorations which follow the present all-popular Adam design have been installed. A novelty which has been introduced into the furnishing of the rotunda, is chairs made of the horns of moose and elk. Illuminated signs direct the guest at once to departments, telephone, telegraph, public stenographer, barber shop, ladies' parlor, etc. The floor is of marble, laid out in squares with marble steps. The floors up and down from the main are served by three passenger elevators. The hotel has a capacity of 500 guests—every room having telephone and bath.

Bronze lighting fixtures, wicker furniture and panelled walls makes cosy the tea-room on the mezzanine floor. Here are pendant candelabra decorations in old ivory, cosy corner with cushions and rugs. The eighth floor is specially appointed for balls, banquets and conventions. Adjoining the ball-room, which will accommodate easily 300 couples, is a lounge room with luxurious, deep, upholstered sofas and chairs, so devised that it may be divided by sliding doors into a number of smaller meeting rooms. The convention room with stage and chairs complete accommodates 450 people. The bed-rooms are little homes of luxury; ease and homelikeness are the keynotes of the rooms.

The roof of the Marlborough commands a delightful view of the City of Winnipeg. With this as a centre and standing place, one may see the whole metropolis north, south, east and west. Next year it is planned to have a roof garden here for afternoon teas and evening dances. The hotel presents two especially attractive features in the way of decorations and furniture. All the plants and floral embellishments, of which there is a vast profusion, are Winnipeg-grown, having been supplied by H. J. Cull. The other feature is presented by five chairs made from foundations of elk and moose horns. The horns are from animals killed in northern Manitoba. The furniture was made in the province, and upholstery in Winnipeg. J. A. Russell, formerly of the clerical staff of the Royal Alexandra, will be chief clerk, and Bert Hassan, formerly of the Royal Alexandra and Fort Garry Hotels, will be clerk. Special attention will be given to serving club breakfasts and luncheons, while ladies down town for an afternoon's shopping, may, when requiring a refreshing cup of tea, drop into a beautifully appointed tea-room replete with lovely Chinese rugs and gay with floral decorations. The dansantes will be held on the mezzanine floor and the eighth floor, and supper dances in the grill and on the eighth floor.

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A Jaundiced View of Jews in Russia

(Life Under the Soviets, Through the Eyes of an Italian Diplomatic Agent)

By Dr. M. Berlinson

(Rome Correspondent of the Jewish Teegraphic Agency).

I have had an opportunity of talking with a member of the Italian Diplomatic Mission, a non-Jew, who has only just returned from Russia after spending four years in that country. Most of his time was spent in Moscow and in South Russia. He knows the Russian language and the Russian people perfectly. I have known him for many years and can testify that he is free from anti-Semitism of any kind. The position of the Jews under the Soviet regime can be realized only by listening to such impartial reports by people who have no axe to grind and view the whole situation objectively. They have no personal attitude whatever towards the Jews, either positive or negative. It must be added, however, that living as he did in bourgeois intellectual circles, what he saw of Jewish life was mostly restricted to such circles, and the picture presented by him is consequently incomplete. But as far as it goes, it is an absolutely faithful reflection of the situation.

First of all, he began, the Jews are scattered over the whole face of Soviet Russia. The reason is a simple one. It is the result of the revolution. The process commenced during the war, in connection with the evacuation of the Jews from the war area. Already in 1915 there was a powerful stream of Jewish migration into the interior provinces of Russia. But it did not last long. After the February revolution and the peace, large numbers of Jews poured into the border states and into Western Europe. Soon, however, things changed again. The Jews streamed from the smaller towns and villages towards the centre. This new movement was caused primarily by the civil war and the danger of pogroms at the hands of the White Guards. The Jews left the outlying places and concentrated in the cities, particularly in the Ukraine. The movement was towards the East and the North, towards the very heart of the interior of Soviet Russia. The second cause was the war with Poland, the same conditions being in operation. The third cause was the yoke of the Bolshevist regime in the small towns and provincial centres.

The transit from one part of Russia to the other meant enormous hardship, but the Jews, by their vast initiative and energy overcame all obstacles, and the result is that in several towns in Central Russia, Jewish communities have come into existence, as in Saratow, Czarazin and Moscow, where the latest census showed a population of over 300,000 Jews.

The great majority of the Jewish population is strongly hostile to the Bolshevist regime. That applies even in the case of those Jews who have benefited under the new economic policy, the "Nepmen," as they are called, and there is no attempt made to conceal it. The resentment against Bolshevism is particularly strong where the Jewish national, religious and family traditions are still alive. At the same time, the Jews are terribly afraid lest the Bolshevik Government should fall, for it is no secret that the fall of the Bolshevist regime would mean a series of anti-Jewish excesses which have no parallel anywhere in history.

The attitude of the Government towards the Jews is an ambiguous one. There is no question about the severity with which the authorities are fighting anti-Semitism. The result, however, is to engender an even greater measure of hatred against the Jews on the part of the population.

On the other hand, the authorities persecute the Zionist organizations and refuse to allow them even breathing space. In 1920 the Bolsheviks in South Russia executed a large number of Zionists. The national Jewish schools are being closed down. The Jewish language is not allowed to be taught, the Jewish religion is prohibited. Even more severe is the persecution practised against the non-Communist Jewish socialists, organized in the Bund, which, by the way, has been split. Actually, there is no Bund in existence to-day, because one section has joined the Russian Mensheviks and the other has joined the Communists.

The persecution against the Jewish religion commenced long before it was officially announced in 1922. It was carried out by the young Communists. Synagogues and beth midrashim were transformed into workers' clubs, the cheders and yeshibas were closed down. Efforts were made by all manner of means to subject the Jewish religion to public humiliation.

The young Communist organizations

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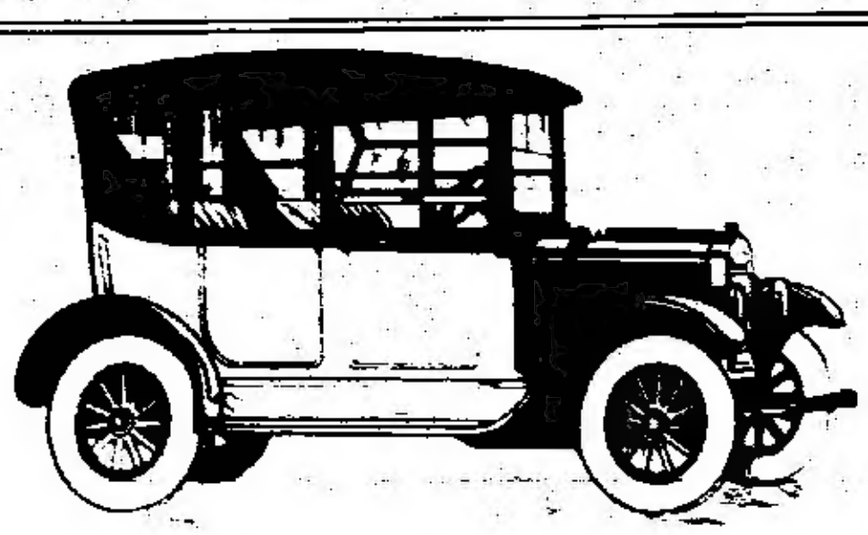

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organized what they called "Communist festivals," consisting of parodies of Jewish religious observances. They were carried out on a large scale in the autumn of 1922, during Rosh Hashonah and Yom Kippur. The official press had nothing but praise for this action on the part of the young Communists, and naturally this approval emboldened them in their campaign.

The great majority of the Jews are strongly opposed to Bolshevism. Nevertheless there are elements among the Jewish people who are exceedingly active in the Communist movement. For the most part they are persons who have come back to Russia after the revolution from Europe and from America. These émigrés constitute a considerable portion of the Soviet bureaucracy. It is noteworthy that the Jews are mostly to be found in those ministries which are headed by non-Jewish ministers, as the Commissariats for Foreign Affairs and for Justice, and that very few Jews are to be found, for example, in the Commissariat for War, which has a Jew at its head. There are very few Jews in the Commissariat for the Interior, at the head of which is Dzerginsky, and there are hardly any Jews in the Tcheka, the Extraordinary Commission.

The attitude of the population towards the Communist leaders varies. Trotsky, for example, is respected by the aristocrats and the members of the former military caste who surround him. He is beloved by the members of the Red Army. The same with Kamenoff. Zinoviev and his colleagues. Steklow and Skliansky, however, are hated not only by the non-Jews, but also by the Jews, who have no faith in them and believe that they are capable of putting themselves at the service of anti-Semitic propaganda in order to serve their own aims.

A second class of Jews in the Communist party are recruits from among the Jewish youth, especially from southern Russia, who have lived through all the horrors of the White invasion and have been impelled by them into the Bolshevist camp.

The Jewish Communists are frequently tactless; they fail to take into account the feeling among the masses, and being themselves estranged from Jewish atmosphere, they bring the mentality of estrangement and of lack of tradition into their general political work. A blatant example is their participation in the excesses against the Christian religion, whereas the persecution of the Jewish faith was carried out exclusively by Jews.

Since the new economic policy was introduced into Russia, the Communist Jews have been taking an active part in its realization. The private economic activity has no foundation to it, and it will collapse before long. At every step private initiative is being broken up by arrests and sequestrations.

The Jews, like the whole of the population, must make strenuous efforts in order to satisfy their minimum needs, to earn a crust of bread. This explains the low standard of culture in the high schools and universities, to which everyone has free entry and egress. There is a tremendous urge towards art of all kinds. The exhibitions of Jewish artists in Moscow have evoked admiration on the part of all sections of the population. The Jewish theatre, "Habimah," has also met with a great success. It has indeed, attained a high stage in theatrical art.

To penetrate to the difficult position of the Jews in Soviet Russia, we must take into consideration the general, political and moral atmosphere in the country at the present time. The air is filled with threats of pogroms. The terrible methods employed by the Bolshevists for attaining their ends have entered deep into the blood of the Russian people. There is no more talk in Russia to-day of humanity.

CHARGE SOUTH AFRICA TREAT JEWS AS ASIATICS

Jewish Board of Deputies Protest Exclusion of Jewish Immigrants

Johannesburg (J.T.A.).—The fifth Congress of the South African Jewish Board of Deputies unanimously adopted a resolution protesting against the restrictions upon immigration which, it is charged, are mainly applied to Jews.

Prior to the adoption of this resolution a report was presented by Mr. Hersch of Johannesburg, showing the authorities applied to Jewish immigrants from Europe the section of the immigration act relating to the exclusion of Asiatics. This, M. Hersch declared, practically suspended all immigration of Jews.

From January to March, 1923, only ten Jewish immigrants were admitted. During April and May a total of 21 were permitted to enter. The total of Europeans admitted is 1,248, he declared.

With the Jewish Immigrant

Continued from page 10

that the Jewish percentage is keeping equal. Of the Jews, 75 or 40.10 per cent. went to Ontario; 67 or 35.82 per cent. went to Quebec; 28 or 14.97 per cent. went to Manitoba; 16 or 8.58 per cent. went to Saskatchewan; 1 or .53 per cent. went to Nova Scotia.

These figures show that the great majority of our co-religionists are settling in the provinces of Quebec and Ontario. Manitoba has a fair percentage, but the numbers going to the other provinces are very small.

POLAND TO LIMIT EMIGRATION OF JEWS

Warsaw (J. T. A.)—Declaring that the government of the United States intends cutting the Polish immigration quota because the majority of immigrants coming from Poland are Jews, the "Kurjer Polski" asserts the Polish authorities propose to reduce the number of visas to Jews to conform with the percentage they constitute in Poland's whole population.

The Kurjer points out that last year out of a total of 90,000 who emigrated to America from Poland there were 70,000 Jews admitted to the United States, and only 20,000 Christians.

The government is urged by this newspaper to proceed with the elaboration of a plan for the limiting of Jewish emigrants "before America closes its door to all Polish immigrants."

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Jew in American Industry

Continued from page 12

Billy Sundays is largely due to the industry of such publishing firms as Thomas Seltzer, Alfred Knopf and Huebsch, all Jews. Without these publishers I can never imagine such men as Joseph Hergesheimer, Floyd Dell, Theodore Dreiser, Sherwood Anderson, Ben Hecht, Henry Louis Mencken and the Russian and Scandinavian modern masters come to the fore. These are the men who are making lasting contributions to America's intellectual life; men who take life and art seriously—something more than as a means to make money and ride in a Rolls-Royce. Without these publishers we should have stood little chance of getting their works. Their creations would have died in conception. For things which can find no world in which to live are not born. These Jews publish their works, just as the Jew Hart published the first works of Longfellow.

Indirect Contributions

I trust I do not count such yokels among my readers as to have to stop to explain the connection between science and industry. Einstein's Theory of Relativity seems to the untrained thinker to have nothing to do with practical matters of every-day life. Yet we are told that some German engineers are making experiments based on the theory whereby they could eliminate the atomic energy of matter by which we could get as much energy from a thimbleful of dust as we now get from the burning of three thousand tons of coal. In fact there is hardly a theory, hardly a phenomenon discovered by science which does not ultimately find a place in industry. And one of the greatest living sociologists of America, Thorstein Veblen, informs us in the Political Science Quarterly:

"It is not only that ..... the Jew ..... continues to supply more than a proportionate quota of the rank and file engaged in scientific and scholarly work, but a disproportionate number of the men to whom modern science and scholarship look for guidance and leadership."

He tells us further: "They remain particularly among the vanguard, the pioneers, the dreary guild of pathfinders ..... in science and scholarship."

A Catalogue of Jewish Names

I could turn this whole paper into a catalogue of Jewish names whose work of hand and brain has contributed—and contributed munificently—toward the making of American the most stupendous material civilization this world has yet seen. Had the Jew contributed nothing more than the work of the men here mentioned he would have plenty reason to be proud. That men can come forward and say that the Jew is merely a petty trader, without enterprise and industry, who builds neither homes, bridges, nor highways—is proof positive that there is many a Schalskopf among those who push a pen. That such statements can find credence in the face of such overwhelming proof to the contrary is enough for every intelligent man to retire to a corner and weep.

The fact is that it has become a truism among those who have given the matter any thought, that Jews are to be found to-day in every field of human endeavor: in every science, in every art, in every industry, from the building of a locomotive to the raising of a pullet. Their efforts are so intertwined, so interwoven with the efforts of their non-Jewish fellowmen, that it is next to impossible to obtain any statistical data.

At first blush I agree with the statement of Mr. Louis Marshall that "It is a case for congratulation that there are no statistics to darken the counsel, for the American Jew is an integral part of the American people. It will be ample time to collate statistics of the nature concerning the Jews when it is done with respect to Catholics, Protestants, Unitarians and agnostics." But in the light of what is happening in some of our publishing houses to-day, I am on the verge of changing my mind. I begin to wish we had collected a body of facts and figures to hurl at the shriekers of "middle man," "parasite" and "non-producer." They might prove as useful as the collation of facts about the anniversaries of synagogs.

The Agricultural Industry

Aside from the fact that Jews have contributed some of the choicest knowledge at the disposal of the American farmer—such as facts in agriculture, chemistry, bacteriology, "dry-farming," etc.—Jews in America have in recent years become engaged in farming to an unprecedented extent. Despite the dearth of a Jewish agricultural population of some twenty years ago that "the impression is formed upon us that there does not exist among those of our co-religionists who have the necessary capital some means of interest in farms and farming," widespread desire to acquire

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farmers," the Jewish Agricultural and Industrial Aid Society reports that to-day its chief difficulty is to keep the tide of Jews rushing to farms within healthful bounds. The same organization reports that there are to-day some fifty thousand Jewish farmers in the United States with an acreage of about a million acres, and an investment of about seventy-five million dolars. And speaking from my own knowledge gained while rambling round the country, I would say that there is also a great number of Jews on farms scattered all over the land about whom one hears nothing. Their numbers and holdings I must leave to some one more conversant with the subject.

Suffice it to say that there are to-day in this country Jewish agricultural schools, Jewish textbooks on farming, itinerant teachers delivering lectures to Jewish farmers on methods of planting, soils, crop rotation, etc. There are Jewish co-operative societies for buying and selling, sanitation bureaus, banks, schools and scholarships for Jewish farm boys and girls in most of the state agricultural colleges. And while I am at it, let me add, there has been altogether too much flippant talk about the subject even among our own Jewish journalists, the majority of whom, excepting myself and a few others, were born and bred in the city and know nothing about farming in general and pioneering in farming in particular. Says Mr. Alexander E. Crane of the United States Immigration Commission, who was appointed some ten years ago to investigate immigrants fit for farming: "The Russian Jew . . . . , compares very favorably with his German, Swiss or American neighbor. . . . . It does not appear that the Jew produces less pounds per acre or that on the whole the quality is inferior to the average in the vicinity." And again: "The most casual observer driving along the road on which these farms are situated and noting the great tobacco sheds, dairying houses, modern equipment, and herds of cows, is impressed with the fact that they have put money into agriculture as a productive investment; they are commercial farmers and look for no mere subsistence only; they expect handsome returns." Then he goes on to say that the farms are both owned and cultivated by Jews, mostly Jewish immigrants from Russia.

The Clothing Industry

If there has been an occasional flippant remark about Jewish agricultural efforts, the needle trade is more undervalued yet. I shall presently show its economic value. Before that I shall pause a moment to point out about this most important industry a few facts not grasped or known by most writers and certainly not by the man in the street.

Scientific Foundation of Clothing

The idea that clothing is of secondary importance in the economy of man's existence is as foolish as it is unscientific. When Mother Eve woke up on the first morning and turned to her man: "Buy me a dress, sweetheart," she had in mind something more than mere finery. For dress is to man what the natural fur coat is to the animal. It protects him from the frost giants and from the sun giants. In fact, clothing—and the house—are the most marvelous miracles this world knows of. In the midst of an Arctic world, where every being that could not grow a fur had to die necessarily the cruel death of being turned into an icicle in a few days, clothing, together with the house, have re-created the tropics and made life possible. It is a means of carrying along the particular climate one needs. I have no space at my disposal to go into more detail than the statement that clothing has proved one of the few great factors which have warded off the certain death and practical oblivion of the human race as it struggled along the blood-drenched path of evolution. Nor have I space to go into the aesthetic significance of clothes beyond the statement that without clothes man's much overpraised comeliness would stand little chance in a beauty contest with some of the other animals, say the horse, the lion, the tiger, in the presence of an impartial umpire. Clothing covers a multitude of things which are best kept from sight. Think of the hideous swarm of twisted, gnarled, bowlegged, razor-edged shanks we should meet during a shopping tour on Broadway! Thank God—and our Jewish tailors' for their bounty which hides these things. The Greeks have a fable about a Prometheus who brought fire from Heaven that the Greeks might be wise. Our Christian neighbors have one about a Savior who brought blood that our sinners might be washed clean. If our Jewish tailors knew the value of fable—myth and fable rule man's world, not fact and truth—they would invent a fable about a tailor who brought down from Heaven a suit of clothes, that all mankind might live.

A Few Historic Facts

Up till the great flood of Jewish immigration the tailoring industry was in the hands of the Irish and the Germans. It was divided into two branches: the

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second-hand and the new. Only the wealthy, the rich, the aristocratic classes could afford the luxury of a new suit of clothes. The majority of America's working people and those of the petty professions had to content themselves with the second-hand class, the cast-offs of the wealthy.

In the fifty years since the industry has gotten into the hands of Jews, mostly Russian Jews, the second-hand branch, once as flourishing as the new, has practically disappeared. The poor actor, the young artist, the struggling writer may still avail himself of it. But for the majority of the working classes it has ceased to exist. The American workingman has been shown that he can buy a new suit of clothes for what he used to pay for a second-hand one. The result is that he is to-day the best dressed workingman in the world. "The value of this from a hygienic point of view cannot be overestimated," remarks a noted physician. And what is equally important, at least from my point of view, is the self-respect and the self-confidence that a new suit of clothes brings us. I know that half of my "inferiority complex," perhaps the most embarrassing of "Freudian complexes," is due to the fact that I have worn in childhood the cast-off garments which the dignitaries of the Russian Ghetto had given me. I am sure that it has not only a great aesthetic value; but when the future Locke will write the history of morality, he will include the influence of the change from second-hand garments to new ones.

Facts and Figures

In its economic aspect the clothing industry in America has assumed a place in the front rank. The textile industry of which it is the chief product, amounted to almost nine and a quarter billion for 1919. It was superseded only by steel and agriculture.

However, the figures leave much for guess. We cannot say what was the exact share of the other products. We may, nevertheless, get a glimpse of the figures from another angle, which will allow closer guessing. Let us take one of the biggest of the five centres where clothing is manufactured and examine the figures. Let us take New York. The value of the product of both men's and women's garments manufactured in New York in 1919 amounted to almost a billion and a half. Allowing that New York produces about three times the clothing which each of the other four centres does, we get an approximate figure of about four billion for the whole country.

A few days after the last two paragraphs were written and the guess made I managed to get hold of the Statesman's Year Book for 1922. And here I find that the part of the textile products which included cotton goods, hosiery, knit goods, silk goods, woolen and worsted goods totalled over four and a half billion. It is as much as the whole country got out of her mines in both metallic products—gold, silver, iron, copper, zinc, nickel, etc., and non metallic products—coal and coke of all varieties, natural gas, cement, salt, phosphate rocks, etc. It is as much as the whole meat packing industry produced, and constitutes about six per per cent. of the total of all goods, agricultural, manufactured and mined during the year (over sixty-two million). Allowing that Jews manufacture only seventy-five per cent. of the clothing produced in the country—ninety per cent. would be much nearer the truth—they produce in this field more than enough per capita—about one and a third times as much as their neighbors. For, as shown, Jews create in the clothing industry about five per cent. of the total product of the country, while they make up only about three and a third per cent. of its population. Under such circumstances to be dubbed "parasite," "non-producer," makes those of us who know the facts and the baseness of the taunt often feel as if we wanted to lie down and die.

Again, these figures do not take care of shoes and other footwear, which are to a very great extent the products of Jewish hands and brains. Moreover, there is no saying what their share is in the packing industry, the tanning industry, the milling industry, the chemical industry of which a very great part is in Jewish hands. One thing is certain none the less—the proof is overwhelming that the Jewish contribution to America's industry is out of all proportion to the paucity of his numbers. And while not a silly sentimentalist, he has everywhere proved the type of entrepreneur who is a benefit to everybody concerned.

But this does not tell the whole story. We might be told that while he is a good "undertaker" a good entrepreneur he makes others do the sweating in shop, factory and field. The Poles and the Hendrikx have cunning ways of striking. If the middle classes are their turn-mat and walking rug with the Jews, I shall

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therefore now turn to the Jewish workingman in American industry.

II.—AS WORKINGMAN

It is as easy to convince the world in general that all Jews are not rich bankers and stockbrokers and rag peddlers as it used to be a few hundred years ago to convince it that not all heretics have tails. Yet anyone who would take the trouble of examining immigration statistics for the past thirty years would have no difficulty to find that Uncle Sam is receiving more than half of his foreign skilled labor from among Jewish immigrants. Of the thirty nationalities who have entered the ports of the United States between 1891 and 1911 Jews furnished 52.9% of the skilled labor. Yes, of every hundred artisans who have entered our ports in the twenty years almost fifty-three were Jews.

Some Figures

Let us take a batch of Jewish immigrants and see in what way they prey upon the innocent non-Jewish population; how they get their livelihood without a return in either labor or service. Here are the occupations of a batch of a hundred and six thousand taken more or less at random.

We find that it contains thirty-eight thousand wives, mothers and children. These we pass by without further ado. We thus find ourselves with some sixty-eight thousand with the following credentials:

Tailors	16,426
Carpenters	4,078
Common laborers	8,371
Bakers	1,173
Butchers	1,401
Painters	1,970
Seamstresses	2,468
Shoemakers	2,768
Teachers and professors	843
Servants	9,292
Business men	3,468
Printers, farmers, upholsterers, mattress makers, tanners, blacksmiths, etc., etc	14,492

This gives us a total of 67,662. But you find among these 3,468 business men the class our friends call non-producers. Now I can somewhat sympathize with them. For it is not so very long ago that I myself used to be guilty of the economic heresy of calling those folks producers who till the soil, make shoes or clothes, or build houses or railways, and no others. That was during my apprenticeship in the study of economics. How I wrestled with Professor Ely (with his text book) over this particular problem! How sharp the contest was between reason and prejudice! But as the vast majority of men, especially the yokel-headed, never study economics—and if they do, content themselves with acquiring only enough of a smattering to make them talk smart—this mischievous heresy remains with them forever. Even if they know better, they don't feel it. Hence the woes of those who get a reputation for being business men, the woes of the Jews.

The business man's work is just as legitimate an addition to the sum representing the price of an article as the wages of the wage-earner, of the plowman, the teamster, the dock laborer; the sum total of whose wages, aside from monopolies in land and other political privileges, make up the price of each and every article on the market. It is the business man who has to anticipate your wants, has to provide you with shoes, collars, turnips, B.V.D.'s, and what not, days, weeks, sometimes months and years ahead of time. He must keep it for you till you want it. He must run the risk, under a competitive system, of your passing him by and leaving his goods rot on the shelves, which he may have to sell for half what he paid for them. He must buy in big quantities and weigh out to you in pounds and ounces. It is safe to say that with competition as it is, no business man gets more than a fair wage for his work, which, deducting for his risk, foresight and other incidentals, is not much more than that of the carpenter and the plumber. His chances come, though, with flurries in the market, with the undoing of a competitor, the bankruptcy of a wholesaler or a manufacturer. It is in this manner that he manages sometimes to get a bigger share than wage earners. But it is also in this way that he manages to get into a pickle. Otherwise his work is as much a part of supplying you with your breakfast, for example, as that of the teamster who carts the rolled oats. Incidentally the number of those who fail in business is appalling, running somewhere between three out of every four.

Garment Workers

While it is true that you will find in the garment industry plenty of Poles, Bohemians, Russians, Germans, Italians, Mediterraneans, Mexicans, the vast majority are Jews, especially Russian and Polish Jews. And the leaders among these workers are, with few exceptions, Jews.

You will say that it is only natural that they should be the leaders, since they are in the majority. But you need only cross the Rio to find that the Mexicans, though they make up the majority in every field of industry, are rarely the leaders.

The Jewish workers are the leaders because they have done more for the workers; yes, and for the employers and the consumers than any of the other elements. And I do not say this

A HAPPY NEW YEAR

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in a spirit of pride, because I am a Jew. I say it because it is the truth, because both Jew and non-Jew have testified to it, and because to say differently would be a fib, fib with malice aforethought.

Despite the "sweating" system inherited from the past century by the clothing trades here and in England, despite the fact that a little over a quarter of a century ago the average workday in this occupation was from fourteen to eighteen hours, despite the difficulty of organizing men and women of so many different tongues and outlooks, the garment trade, thanks to Jewish enterprise and [illegible]fice, is to-day among the most respectable trades in the country. Those acquainted with the history of this industry will remember that it was primarily the Russian Jews who were responsible for the abolition of the "sweating" system. Nor must credit be withheld from most of the Jewish "sweaters." In direct detriment to their own interest, they united to abolish it. A Jewish "sweating" contractor in England went over to his manufacturer some twenty years ago when the agitation was at its height and cried: "It is a Hillul Hashem! And it must go!" And his cry was taken up in New York, Baltimore, Philadelphia, Chicago—wherever the "sweating" system was found.

The Jewish Laborman Leader

Much has been said lately about Jewish workingmen as agitators, socialists, anarchists, menaces to the Republic and pro-Germans. Now, let us turn our ears for a moment to another side. Mr. J. E. Williams was chairman of the Committee of Arbitration instituted in the shops of Hart Schaffner & Marx. Says Mr. Williams, as reported by the Survey in 1913:

"I have been meeting here in the flesh the heroes of Zangwill—the Russian Jew. And I am profoundly impressed . . . It is amazing to see the adaptability of these people, their genius in all problems of human relation, their largeness of grasp, the keenness of intellect, and, above all, their responsiveness to ethical ideals.

"The initiative, the enterprise, the leadership is largely in the hands of those whom the Christian world has despised and persecuted for these two thousand years—the Russian Jew . . . they are leading because of their loyalty, their insight, their enthusiasm, coupled with a rare talent for constructive statesmanship . . . In all these operations it has displayed moderation, restraint, constructive ability of a high order. Greater tasks are before it and it will solve them, demonstrating the possibility that in so competitive a system peaceful methods can be established that will guarantee to the worker the best labor conditions that can be obtained under the competitive system, and to the employer a peaceful and uninterrupted period of production that will compensate him for the better conditions enjoyed by his employes."

After reviewing in some detail, Mr. Williams goes on to describe a young Jewish workingman leader. "He is as yet only twenty-six years old and to me the most remarkable characteristic in one so young is his power of restraint. We expect youth to be fiery, enthusiastic, daring. We rarely find in it poise, self mastery, so necessary to great achievement of any sort. I have known him when he had a strike vote in his pocket and when a wave of his hand would have summoned his comrades to battle, refuse the temptation to make himself an idolized leader of battle and to see his name in three deck heads in the daily papers and to choose the harder, less spectacular role of a practical constructive builder of an organization that would get results for his people—the highest test of courage, of loyalty, of leadership."

As to the ease of the needle trade, the "snap" of which the Fords speak, I cannot say. I am no tailor. A man who has investigated the field in London, England, tells us: "Toil for toil, I doubt whether the British guddler can properly be considered to take much less out of himself than the tailor."

Other Industries

Whatever opinion one holds about organized labor, whatever tactics he may approve or disapprove, no one will deny that organized labor in America has done wonders for the American workingman. Without it, he should very likely have been not much better off than the Mexican peon. The fact that to-day in most industries he works eight hours a day instead of sixteen; the fact that he

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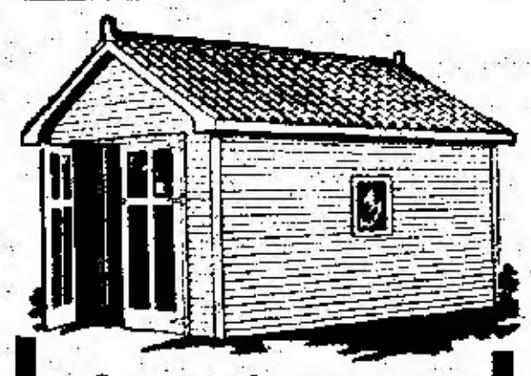

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works in a well lighted, sanitary factory instead of a filthy sty; the fact that he is well paid and is beginning to get a voice in industry—for this, he has largely to thank the labor organizations of the country, the prime motive power of which is the Jew, Samuel Gompers. No wonder Samuel Gompers has been voted one of the greatest Jews of the country.

Jews in Engineering

It was not so very long that Jews were as plentiful in engineering as the proverbial hens' teeth. The principal reason for the paucity was due to the fact that up to modern times the various engineering branches were taught only in the guilds to which only Christians could belong. When the guilds disappeared and the engineering sciences were taken over by institutes and then by universities Jewish engineers still had to contend in their work with the senseless prejudices and petty persecutions of which one finds aplenty even in the shops of our own day. Besides, the countries from which most Jews come excluded them from higher education, notably Roumania and Russia.

Despite all these handicaps the Jew is making great strides in engineering. A hundred and six universities investigated a few years ago by the Menorah Association showed that, in addition to the fact that of every hundred Jews twice as many went to college as of every hundred non-Jews, sixteen and three-tenths per cent. of those who take vocational training take the various branches of engineering. If we add to these the almost two per cent. of Jews who take agriculture we find that almost one out of every five takes engineering. In such institutions as the Armour Institute of Technology and the Boston Institute of Technology, among the foremost in the country, the number of Jews is disproportionately large. In fact there are to-day about forty Jewish engineers in the country whose pre-eminence has brought them to the very front rank, finding a place in the exclusive circles of Who's Who.

The Jewish Farm Laborer

That the Jew is by nature a farmer has been said so often and with so little success that it seems hopeless to repeat it. I recall at this moment an experience of my own. Some eight or nine years ago I was hired by a farmer in the Middle West who proceeded to investigate my nationality. After I told him he went on philosophizing to himself as people often do in the presence of servants and animals: "Don't see how folks who have never done anything but pick rags and buy scrap iron can cut corn or pitch hay." Then he turned to me with a face full of compassion. "Is your rag shop gone cofluie?" I had quite a job convincing him that I had never been inside a rag shop in my life and that Jewish usefulness could extend beyond gathering up the scrap iron of which a farmer could not dispose profitably otherwise. Parenthetically let me add that months later when the last grain was garnered and the fields lay under snow and I had to leave, both he and his wife came to me with arms loaded with presents and took me to the railroad station in their Sunday rig. On the way to the station I had to promise solemnly that when I get married I will let them stage the wedding and bear the expense.

Of the fifty thousand Jewish farmers in this country the great majority are farm hands working for Jewish proprietors. The number of those working for non-Jewish farmers, as I used to do, is impossible to give, since no one knows of them. Suffice it to say that they make up quite a number, especially when we include those who work on farms only when they tire of shop and factory. And their number is constantly on the increase. If given half a chance they will soon make enough of a showing to satisfy the most enthusiastic promoter of the back-to-the-soil movement.

For one of the reasons why most Jews flock to the tailoring industry is not, as Ford would have it, because it affords easy work and a chance to carry on red agitation—but because the tailoring industry, where the majority are Jews, affords a refuge from the face-to-face meeting with flying banana peelings, catcalls and waterguns, bricks and frogs in your overall pockets, and a thousand indignities most of which cannot find place in print. I

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are not talking theory, not even on the basis of a tour of inspection. I worked in these places during my boyhood and early manhood. It was not the hard work, not even the annihilation of individuality, that drove me from them. It was the indignities. It has been proved (Steiner) that three out of every four of Jewish immigrants, feeling that in America no prejudice exists against them in the shop and factory, start out in the most arduous capacities of physical and manual labor.

Other Occupations

It is difficult to estimate what proportion of Jews work in any industry. All we know is that there is hardly one in which they are not found. Their favorite occupations, however, are, aside from tailoring, shoemaking, jewelry, diamond-cutting, carpentry, mason work, house and sign painting, photography, electrical work, plumbing, glazing, harness making, mattress making, locksmithing, blacksmithing, tinsmithing, tanning, weaving, machine work, laundering, etc., etc. And even Burton J. Hendricks, far from a friend of Jews—Jew-haters are apparently born, as poets and horse-thieves are born—paid the Jew this compliment about ten years ago: "Jews have been here in large numbers only about thirty years. Yet they have in a comparatively brief time shown far greater capacity for economic progress than any of the other great immigrating peoples."

It is charged that the Jewish workingman flocks to the ghetto. This is true—but with this reservation: He never remains there, despite all allurement. The second decade of his American life usually finds him there no more. Practically the only exception is he who comes after middle age. The most intelligent social student of America's life, Jacob A. Riis, informs us, what every Jewish immigrant knows: The Jews "do not rot in their slum, but rising, pull it up after them. As for their poverty, they brought up boundless energy and industry to overcome it . . . I am sure that our city has no better and no more loyal a citizen than the Jew, be he poor or rich, and none she has less to be ashamed of."

End

FALSE MESSIAHS

An unbeliever asserted to the Rabbi of Berdichev that the great masters of old were steeped in error. For instance, Rabbi Akiba believed that the agitator Bar-Kochba was the Messiah, and served him.

Thereupon the Rabbi of Berdichev replied: "Once upon a time the only son of an Emperor fell ill. One physician advised that a piece of linen besmeared with a burning salve and wrapped around the bare body of the patient. Another physician, however, discouraged this, because the boy was too weak to endure the pain that the salve would cause. Thereupon a third physician recommended a sleeping-draught; but a fourth physician feared this might endanger the heart of the patient. Upon that, a fifth physician advised that this sleeping-draught be given by teaspoonfuls to the patient, as often as he awakened and felt the burning of the salve. And this was done.

"Thus, when God saw that the soul of Israel was sick unto death, he wrapped it in the biting linen of poverty and misery, but laid upon it the sleep of forgetfulness, in order that it might endure the pain. However, lest the spirit expire utterly, he awakens it from hour to hour with a false hope of a Messiah, and again puts it to sleep until the night shall have passed and the true Messiah shall appear. For such reasons the eyes of the wise are sometimes blinded."

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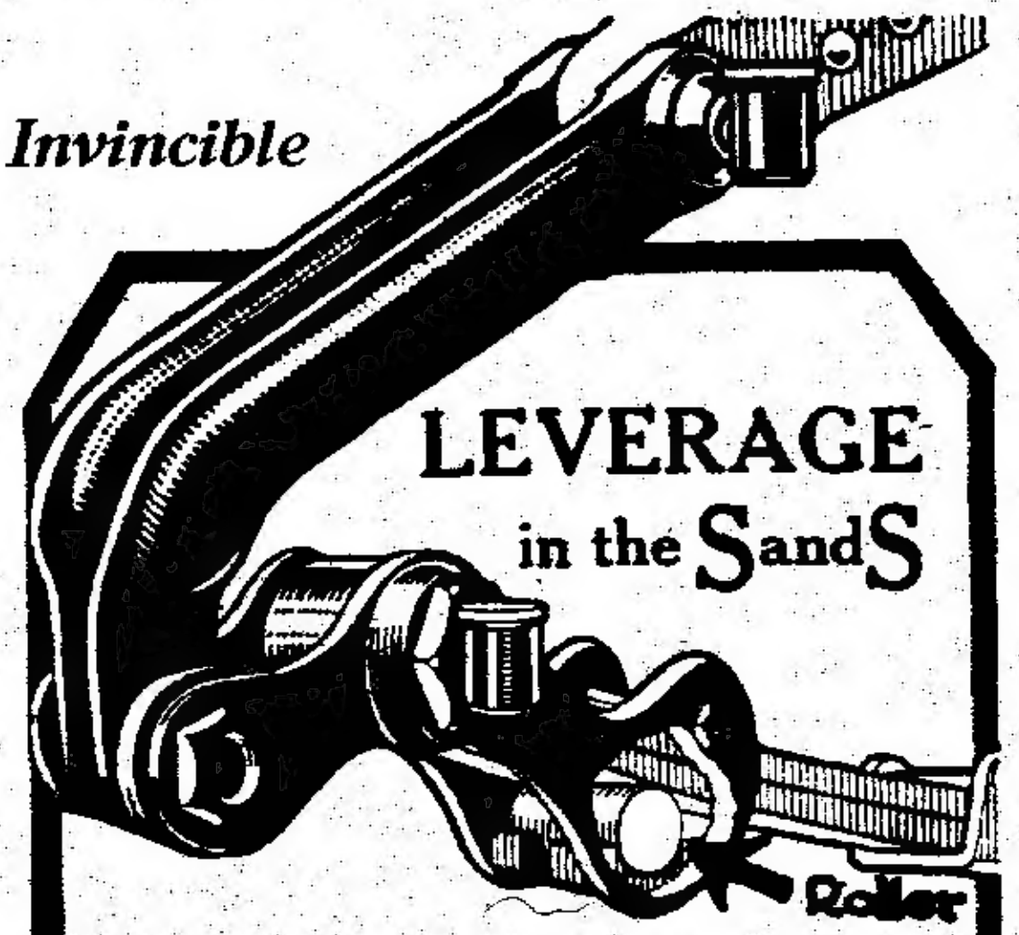

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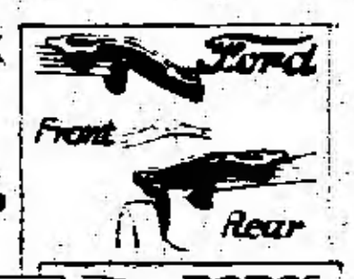

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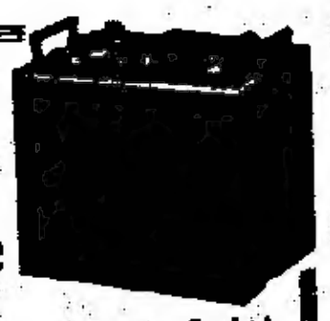

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INSTITUTE DRAMATIC PLAYERS PLAN PROGRAMME

The officers of the Institute Dramatic Players have arranged to present a series of plays and playlets during the forthcoming season. The choice of dramatists has been given very careful consideration and only works of recognized merit will be attempted by the Players. It is planned to hold a dramatic evening some time late in October next. The Players also plan to present well-known plays later on, and it is hoped that all who are interested in the Little Theatre Movement will enroll on the list of patrons to ensure its financial success.

All those who are interested may obtain further information from Mr. Charles L. Benjamin, general director, 358 Shaw Street, or Harrison M. Lehrer, chairman, 312 Federal Building.

JEWISH MUSICIANS WIN PRIZES

At the vocal contest held recently at the C.N.E., a few Jewish vocalists entered. Two were successful in winning prizes.

They are: Miss Dorothy Gould, 58 Brunswick Avenue, who won second prize in the soprano class, under sixteen years. Miss Edith Ginsberg, 85 Borden Street, won third prizes in the mezzo-soprano class.

COUNCIL OF JEWISH WOMEN

The ways and means committee of the Council of Jewish Women are devoting their time to arrangements for the big autumn fête which takes place October 8, under the convenorship of Mrs. Isadore Miller.

HERZL ZION CLUB

The results of last Sunday's elections are as follows: President, Mr. P. Lewis; first vice-president, Mr. H. Kohen; second vice-president, Mr. A. Enushefsky; treasurer, Mr. J. Cutler; financial secretary, Mr. A. Romm; recording secretary, Mr. R. Rodness; corresponding secretary, Dr. C. O'Kum; sergeant-at-arms, Mr. M. Mest.

The various committees are to be elected Sunday, September 9.

The dance arranged by the Social Committee last Sunday was pronounced a great success by all the members and their lady friends, about forty couples being present.

All members are asked to be present at the reorganization meeting of the Herzl Literary Circle, to be held Friday, September 7, at 9 p.m., in the club library.

A Bar-Mitzvah festival, is to be held at the King Edward on Yom Kippur night. Entrance will be by invitation only; see members. All arrangements are practically complete, and the full programme will be announced within a few days.

A NOTABLE SOCIAL EVENT

The elaborate preparations being made to celebrate the Bar-Mitzvah of the Herzl Zion Club at the King Edward Hotel, Yom Kippur Night, Thursday, September 20, indicate that this will be an outstanding social event of the coming season.

DESIGNED BY SWAYZE

There is a little chap in our city who creates cars on the fly, sitting in his motor he is constantly walking down streets and avenues and at unusual times. The result has been a continuous [illegible]

Walking down street the other day, our interviewer was abruptly interrupted with the words: "Look at that car; shame to spoil a good car like that with such a top," and then followed a brief graphic outline of the top he would design on such a car, and even as he described it, it seemed I could almost visualize the car with the new top on "Designed by Swayze."

A little farther on we overtook a large, high-powered roadster standing at the curb. It was beautifully painted and immaculately clean, and to cap it all, on top sat a little top that was the outcome of one of these dreams. "Chap had that car four years and never liked the top, said it spoiled the car. Three years ago we built him that top, mighty nice top," and sure enough, it was just such a top as an artist would have drawn on Cupid's roadster on a May morning. There was something so distinctive about it that you immediately wanted to meet the man who drove it.

"Doc" Swayze's idea of a Utopian motor world is one where people instead of scrapping a car at the end of one season's driving, and buying some cheap sedan, would take a little interest in their cars and a little pride, and work a little individuality into their cars. In this way, when a man took his family for a drive, the children on the street would not yell as they do in many cases: "Oh! there goes a dollar taxi."

APPEAL FOR DISCARDED CLOTHING FOR ROSH HASHONAH

The Hebrew Maternity Aid Society are appealing to the Jewish community to send all discarded clothing to Mrs. Narrol, 139 Beverley Street. The clothing will be distributed immediately to the needy.

YOUNG JUDAEA

A very successful corn and weiner roast was held by the senior circles of Young Judaea on Sunday, August 26, at Bedford Park, the spot selected for the roast. The working committee, under Mr. Henry Bochner, are to be congratulated for the splendid organization in the conducting of the entire affair. The chaperons were Misses Sarah Scheffer and Eva Bloom.

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JEWISH GIRLS' CLUB WILL BE RE-ORGANIZED UNDER THE DIRECTION OF MISS COHEN

Miss Adelaide Cohen, former supervisor-in-chief, has again consented to work at the Jewish Girls' Club, since the resignation of Miss Green. Miss Cohen became a charter member of the club when it was organized in 1918. She served the club in the capacity of treasurer for eight years, supervisor for three years. She was formerly president of the Junior Council, chairman of the Bazaar, Co-Convenor of the Junior Council, reporter and secretary for the Co-operative Board of Jewish Charities and active in other organizations.

Miss Cohen will be convenor of press for the Council of Jewish Women. A complete re-organization is taking place at the Jewish Girls' Club under the supervision of Miss Cohen.

COMMUNITY CAMP

Additional subscriptions received to August 29: Mount Sinai Lodge, $100; Broadway Dress House, $10; Venus Hat Co., $5; L. Fogler, $5; Traders Printing and Stationery, $5; Ben Laddon, $5; Harry Tugg, $5; Joe Granatstein, $5; Rose M. Schutz, $10; Suckling Co., $5; A. Stock, $10; Mr. Moses, $3; Emerson Littlefield, $2; B. Stone, $10; Leo Rosenberg, $5; Forman, $5; B. A. Macanevitch, $5; Friend "in memory of Syra," $10; H. & A. Saunders, additional, $10; A. Weinreb, $5; Frankel Bros., $100; S. L. Taube, $5; Harry Samuel, $10; Samuel S. Benjamin Co., Ltd., $50; E. Pullan, Ltd., $25; S. Kronick, $25; H. Freedman, $5; N. Perlmutter, $2; Dominion Films Co., $10; Mr. McIntosh, $5; Mr. Alexander, $3; Sol Allen, $20; Berger Mfg. Co., $10; Dominion Toy Mfg. Co., $5; H. Mendelsohn, $25; Mrs. L. L. Weiss, $10; Dr. A. Brodey, $10; Julius Eisman, $10.

Y NEWS

Ladies' Basketball

The Y Ladies' Softball team brought the season to a successful close by being the runners-up in the Toronto Ladies' Softball League. Mr. Sy. Rosenberg was the coach, and Mr. George Lister was the manager for the softball team. The team boasted an exceptionally fast outfield composed of the Misses Shirely Kogan, Ruth Dunkelman, Lil White, Sadie Perlman and Evelyn Krangel. The infield was looked after by the Misses Phyllis Plotkin, Betty Herman, Anna Kaplan (captain), Bernice Shulman, and Pauline Cohen.

Another Record Broken

Miss Fanny (Bobby) Rosenfield broke the Canadian ladies' record for the hundred yard dash, doing the distance in nine and four-fifths seconds. She is representing Canada at the Exhibition on Saturday in the International races.

Lockers

To all those whose membership has expired and who have not yet renewed their membership: all lockers must be vacated and that after September 10 all lockers not vacated will be opened and contents removed.

Classes

Regular classes commence September 16.

Time Table for Classes

Monday—Ladies' and girls' classes, 7.30 to 9.00 p.m.

Tuesday—Juniors, 3.30 to 5.30; business men, 5.30 to 7.30; intermediates, 7.30 to 8.30; seniors, 8.30 to 10.30.

Wednesday—Same as Monday—also boxing class for men.

Thursday—Same as Tuesday.

Sunday—Business men, 10.30 to 12.30; seniors, 12.30 to 2.00; intermediates, 2.00 to 3.30; juniors, 3.30 to 5.00. Also boxing and wrestling class between hours of 10.00 to 12.00 a.m.

A point system is being inaugurated for volley ball, and the winners will be given prizes as house league winners.

All members who have not yet been medically examined should get in touch with the secretary.

Talmud Torah Bazaar

All persons or organizations desiring information will please get in touch with the convener, Mrs. M. S. Gill, or one of the assistant conveners, Mrs. [illegible] Segal, Mrs. H. Chaiton or Miss Ida Segal, the Talmud Torah Bazaar. All representatives who did not attend the meeting at the Y building on Thursday, September 5, are urged to get in touch with the convener.

Debating

All organizations desiring a meeting a debating team at the Y please get in touch with the secretary. The Y Debating League, please get in touch with the secretary. The Y Debating dates for the League will be announced at a meeting in the near future.

OTTAWA

Mr. and Mrs. B. Mendels, who have spent the past few months in their summer bungalow at Britannia Village, have returned to the city and taken up residence at 28 Clemow Avenue.

* * *

Miss Anne Bilsky, of Montreal, is the guest of Miss Dorothy Freiman at Meach's Lake.

* * *

Mrs. W. Shenkman has returned from Ste. Marguerite, Que., where she spent the past two months.

* * *

Miss N. Fine has left for New York where she will spend a few weeks.

* * *

Mrs. M. Levine and daughter, Goldie, have returned from Ste. Agathe des Monts, Que.

* * *

Mrs. George P. Birkholm, and young son have left for their home in Middletown, N.Y., after spending the past few weeks with Mr. and Mrs. A. Fine.

* * *

Mr. A. Rosenthal, accompanied by her brother, Mr. F. Sanger, of New York, and her daughter, Miss Rosa Rosenthal, are spending some time at Chaffey's Locks, Ont.

* * *

Mr. Jacob Aronson is spending a few weeks' vacation in Pittsburgh, Pa.

* * *

Mrs. Myer Glatt has returned to the city after an absence of three months spent in Newark, N. J., with her brother, Mr. J. S. Pack, and Mrs. J. Hirsh.

* * *

Mr. Norman Freedman, Montreal, spent last week-end at Meach's Lake, the guest of Mr. and Mrs. A. J. Freiman.

* * *

Mrs. A. Dover and daughter, Matilda, have left for their home in Edmonton, Alta., after spending the past six months visiting relatives in Ottawa and Montreal.

* * *

Miss Thelma Dover has returned from Rutherglen, Ont., where she was the guest of her sister, Mrs. D. Herman, for three weeks.

* * *

Miss Anna Freedman is visiting relatives in Cornwall.

* * *

Miss Sybil Myers has returned to New York after spending a short time with her sister, Mrs. J. Bilsky and Mr. Bilsky.

* * *

Miss M. Lerker, of Montreal, was the guest last week of Mr. and Mrs. H. Dover.

* * *

Mr. and Mrs. M. B. Lazer have returned from an extended motor trip. During their stay in Toronto, Mr. Lazer attended as delegate, at the Y.M.H. and Y.W.H. convention.

* * *

Mr. Lazarus S. Greenberg, his mother and sisters, Misses Rose and Sarah Greenberg, and brother, Master Max, have returned from a motor trip to New York.

* * *

Mrs. [illegible] Dover, Shawinigan Falls, is the guest of Mrs. [illegible] Kisel.

* * *

Miss Edith Shenkman has returned from Camp Wapomeo, Ferguslea, Ont., where she spent the summer as waterfront director. Miss Shenkman, who spent the summer as waterfront director at the Y.W.H.A. Camp, has also returned to the city.

* * *

Mr. Sam Weiss has returned from Camp Lake Edge Camp, where he spent the last two weeks.

* * *

Miss Gitel Avner spent last week end in Montreal.

* * *

Miss M. Rotenberg, of Montreal, and Jack will be the guests of Mr. and Mrs. [illegible] Rotenberg, Mr. and Mrs. [illegible] Her brother, Mr. Sidney Green, who was also the guest of the [illegible]

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CONGREGATIONAL

HOLY BLOSSOM HEBREW CONGREGATION, BOND STREET

Regular Sabbath morning services, with choir and sermon, will be held on Saturday morning, September 8, commencing at 10.15. Rabbi Brickner will preach.

Dates and time for the Rosh Hashanah and Yom Kippur services are as follows: Rosh Hashonah Eve—Monday evening, September 10, at 7.30. Rosh Hashonah Morn—Tuesday morning, September 11, 9.30. Kol Nidre—Wednesday evening, September 19, 7.30. Yom Kippur—Thursday, September 20, commencing 9.30 until sun-down, Day of Atonement.

Subject of Rabbi Brickner's sermon on Rosh Hashonah will be

Evening—"The Power of Self-Determination."

Morning—"What Is There in Religion?"

Mr. E. F. Singer, honorary secretary, and a committee of the trustees will be in the synagogue on Sunday morning, September 9, from 10 to 12, to welcome new members and assign seats.

RELIGIOUS SCHOOL

The Religious School will open on Sunday morning, September 16, at 10.00 o'clock, for the purpose of registration. New pupils will be registered. Children from seven years of age are eligible. The High School Department will also commence on Sunday morning, September 16, at Community House. All last year's pupils are urged to be present. A new class will also be formed. Boys and girls, fourteen years of age and over, attending the city collegiates may apply for membership in the school.

The Sunday schools held at the "Y" Building under the supervision of Mr. Edmund Scheuer will be opened for registration on Saturday, September 8, at 4 o'clock.

Temple Sisterhood

The Temple Sisterhood announces the opening of a unique gift shop, under the most able convenorship of Mrs. Herbert L. Nussbaum and her staff. Mrs. Nussbaum has devoted the major part of her time this summer planning, collecting from the members, and making artistic and useful articles which are to be put on sale shortly. The first display and sale will be held at the Sisterhood's regular meeting, Tuesday afternoon, October 9, at 2.30 p.m., in the synagogue chambers, 115 Bond Street. Members who have promised to contribute towards this shop are requested to send their contributions in immediately. If you are contemplating gifts for the baby, the bride, the debutante, etc., or birthday and holiday gifts, Mrs. Nussbaum will be pleased to consult with you. Refill orders will be taken on various articles. The proceeds of the Gift Shop will be devoted to the Sisterhood Scholarship Fund which assists worthy poor students to pursue their education.

CONGREGATION GOEL TZEDEK, UNIVERSITY AVE. SYNAGOGUE

Sabbath Services

The service on Friday evening, September 7, will commence at 7.30, and the Sabbath morning services at the hour of nine. Rabbi Siegel will not speak at the morning services on account of the approach of New Year's.

New Year's Services

The New Year's services will be held on Monday evening, September 10, Tuesday morning and evening, Wednesday morning and afternoon. The evening services will commence at 7.15, and the morning services at 8.15. The Mincha service on Wednesday will be held at 6.30 o'clock.

Rabbi Siegel will speak on both days, Tuesday and Wednesday, at 11 o'clock. The topic for Tuesday's sermon will be

"The Call of Judaism"

and the topic for Wednesday's sermon will be

"New Years—Old Problems"

Every effort is being made by the board of governors and trustees to make the services enjoyable.

"SINAI" TO MEET AT UNIVERSITY AVE. SYNAGOGUE

The new young people's organization known as "Sinai" is going to meet and convene its various classes in the chambers of the University Avenue Synagogue.

Classified Advertising

WANTED—Young ladies with at least one year High School as pupil nurses in a 90-bed, modern institution. Apply superintendent of nurses, Barnert Hospital, Paterson, New Jersey, U.S.A.

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A Happy and Prosperous New Year

Letters from Relatives in Europe

Following people are requested to communicate with the Head Office of The Jewish Immigrant Aid Society of Canada, 663 St. Lawrence Blvd., Montreal, where they will receive letters from their relatives who are at present in Europe. In replying please mention file number as follows:

3658—Joseph Fierman, 20 years in Canada, came from Savrain Podolier Gubernia, is being looked for by relatives in Montreal.

3808—Elka Beimel, last residence c/o G. Blume, Montreal, is being looked for by her brother, Akiwa Beimel.

3810—Kostan Tudor Buzila Man, last residence Toronto, from Zanchira Kostan Buzila, Bulaya, Bucowine.

3811—Shendel Haller, last residence Montreal, from Modes Margel, Radaitz, Bucowine.

3813—Jacob Gelner, last residence Canada, from Natan Perk, Daruhoi, Roumania.

3814—Christian Vagner, last residence Canada, from Karolina Vagner, Jassi, Roumania.

3815—Mr. M. Bash, last residence Toronto, from Ezrial Goldenberg, Roumania.

3816—Mr. Julius Hovitch, last residence Montreal, from his relative.

3818—Neki Firiuk Evan, last residence Montreal, from Neki Firiuk Zaitza, Sinoif, Roumania.

3891—Hutzil Georgi, last residence Edmonton, Alberta, from Hutzil Maria, Sinoif, Bucowine.

3820—Filitz Dambravskia, last residence Canada, from Angela Delana, Mihalenie, Roumania.

3821—Joseph Hailperin, last residence Montreal, from Tuli Kupferberg, Suceava, Roumania.

3822—David Hailperin, last residence Montreal, from Tuli Kupferberg, Suceava, Roumania.

3823—Mr. S. Sigman, c/o George Babinovitch, last residence Canada, from Abraham Leibovitch, Jassi, Roumania.

3824—Sofia Hilfenson, last residence Toronto, from Sofia Reinhart, Jassi, Roumania.

3827—Shlolma Bretman, last residence Montreal, from Favesh Breitman, Cernauti, Roumania.

3828—Shea Rosenshtok, last residence Winnipeg, from Shlolma Rosenshtok, Uriaviz, Burowine.

3829—Esther Herskes, last residence Montreal, from Yudes Schwartz, Mealian, Roumania.

3832—Miss Nesti Stetner, last residence Montreal, from Mariam Goldshleger, Seret, Roumania.

3835—Mr. Persey Peritz, last residence Montreal, from Golde Vurmbrand, Seret, Roumania.

3836—Mr. Harry Frimet, last residence Montreal, from Reubin Frimet, Kotzmari, Roumania.

3837—Mr. Moses Frimet, last residence Lipton, Saskatchewan, from Reybin Frimet, Kotzmari, Roumania.

3838—Mr. Tobacia Levy, last residence Winnipeg, from Fraska Levy, Kotzmari, Roumania.

3839—Mrs. Dill Winter, last residence Montreal, from Esther Weintraub, Roumania.

3840—Mr. Moses Zeiger, last residence Montreal, from Esther Weintraub, Roumania.

3842—Mr. Max Bergman, last residence Montreal, from Fraser Segal, Suceava, Roumania.

3843—Mr. Carl Stanlar, last residence Canada, from Vasilica Stanlar, Roumania.

3844—Rosenbaum and Rosenbaum, last residence Winnipeg, from Mosha Silberbaum, Cernauti, Roumania.

3845—Union des Juifs de Roumanie, a letter from Stanislavia, Bukowinaer Union Mission Collective, who resided in Chatham, and who is at present in Chatham, is asking for his friends, Sherestinest people, who are in Canada. He does not ask for any assistance, but just wants to know their addresses in order to communicate with them regarding a very important matter.

TERRORIST BAND PLANNED TO MURDER 80 GERMAN JEWS

Munich (J.T.A.).—Charges that a terrorist band having its headquarters in Munich, composed of eighty men, had conspired to murder as many Jews, were made at the trial of two of the accused terrorists, Ruge and Zwenauer. They are charged with the murder of the young student Baur, one of the members of their own gang, who had aroused the suspicion of the gang leaders.

According to the prosecutor, Ruge, at a secret meeting held on February 13, had given instructions that each member select some prominent Jew for destruction. At the date to be designated by Ruge, each member was sworn to carry out his part of the plot. The assassinations were to be carried out the day of the "reactionary uprising."

Baur, who according to the prosecution met death at the hands of his fellow-conspirators, was involved in the murder of Dr. Walter Rathenau, and in the attempt on the life of Herr Scheidemann.

SAYS "MESHULLACHIM" TOOK MONEY INTENDED FOR JERUSALEM

New York (J. T. A.)—Charges that the local offices of the Jewish community in Palestine, known as the "Kolel Shomre Hachomoth" (Guardians of the Walls) had used all the contributions intended for the members of the community for the expenses of the local office are made in an appeal published in the Jewish "Morning Journal" by the Rev. Dr. Philip Klein.

Rabbi Klein contends that the local offices have not sent as much as a cent to the Jerusalem community in five months. He couples this charge with an appeal that Hungarian Jews send moneys intended for the "Kolel" direct to Jerusalem or else only to representatives authorized by him. He states that 3,000 members of the Hungarian community in Jerusalem are in woeful distress.

JEW WINS BIG POST BY HIGH ETHICAL CODE

Is Youngest National Bank Director in New York

New York (J.T.A.).—Their admiration evoked by his unusually high ethical code displayed in business dealings, the Fifth National Bank of New York City has announced the appointment of Irving Isaacs a director.

Mr. Isaacs, who is only 33 years old, is believed to be the youngest director of any national bank in the city. He is a furniture dealer and a stockholder of record in more than 100 corporations. He is also a director in the Hospital for Joint Diseases.

The Central Hadassah Chapter

extends to its members and friends wishes for

A Very Happy New Year

The Hadassah Council

extends the

Season's Greetings

Mr. and Mrs. Joseph Kronick
(Formerly of Winnipeg)
Wish their friends and fellow-Zionists
a Happy New Year

MAURICE H. BERNSTEIN
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Extends to his relatives and many friends best wishes for
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The Wiles of Destiny

By SHOLMON ASCH

(From "The Nation," New York)

We are at the preliminary festivities of an orthodox Jewish wedding in pre-war Russian Poland. The prelude is staged in the spacious parlor of the bride's home in a typical provincial town in the midst of the warm colors and dramatic setting dictated by the hallowed traditions of the race. The bridesmaids are here in force, giving the final touches to the central tableau in which the leading character, the bride, is sitting in state on the chair of honor in all the glory of her bridal gown. She is sitting here under the admiring gaze of the guests awaiting the veiling ceremony. The wedding band of provincial musicians are here to a man, lined up around the bride with their instruments in position. The violins are tuned up and poised clear for action. From time to time the tension is broken by the growl of a violin string under the temperamental pinch of its master's finger. The double-bass groans in a painful, low-pitched plaint, and Yankel smothers his impatience in the silvery, rolling response of his clarinet to his tuning up.

The wedding bard is also here and ready to do his part. But the interminable wait has set his nerves a-tingling down to his finger-tips. These finger-tips of his are plucking and twitching away at his racial goatee—that poor little tapering bunch of beard-like, nervous, jerky strands framing the restless and bony minstrel-chin—as if to vent all their irate fury on this innocent tuft.

But the bridegroom with the silken veiling cloth is not yet in sight. His absence acts like a wet blanket upon the festive compnay. All become depressed and gloomy. The mother of the bride is sulky and restless. Her angry scowl suggests some grave trouble with the bridegroom, but nobody knows just what it is all about. The poor bride, tortured by dark forebodings of her maiden dreams cruelly blasted, is sitting and waiting, pale and trembling in an agony of shame, with her eyes and face buried in her hands to hide the rush of hot tears and smother the sobs convulsing her frail, delicate frame. The girls, overcome by pity for the bride, are doing their best to cheer her up and dispel the all-pervading gloom. They laugh and romp and shout in transports of glee, calling upon the band to play. But the musicians, on their part, are sunk in a brown study tinged by fear and worry at the loss of the money staring them in the face in case the match is called off. They chase off the bevy of girls with their violin bows.

"Move on, girls, no dancing just now; bide your time."

The mother of the bride stands bent over the weeping form of her daughter, cooing and crooning at her consolingly: "The Lord will redeem your shame, my child. He will make good all you've suffered."

The sordid end of the affair in all its naked, unredeemed, commercialized brutality is going on at the same time in the next room where the fathers of the bridal pair are threshing out the business details of the marriage agreement. Oiser, the groom's father, an undersized specimen of the race, is sitting, with his withered, bloodless lips tightly closed, his small boyish head supported by the plam of one hand, and his other hand placidly stroking his scrubby beard. He is as dumb and unresponsive as the rocks. The father of the bride is a tall, husky man with a large, spreading face framed by a long beard of russet strands, with the ruddy complexion of the sturdy, semi-blond Jew typical of western Poland. He is standing before his puny prospective kin-in-law pleading with him appealingly to come to terms:

"Oiser, don't disgrace me before the people. Within eight days after the wedding, as soon as I clinch my wheat sale, you'll get the hundred rubles. Please take the note; for mercy's sake, accept the note," he begged, and shoved it into Oiser's hand.

But the weazened, scrawny bit of a Jew does not budge. His hand keeps stroking his beard without making the slightest move in response to the plea. He sits there just as before, with his body rigid, without raising his eyes or moving his head, his mouth tightly shut.

From time to time one of the bride's relatives pokes her head through the door, speaking into the room:

"Well, family, the bride and groom, as you know, are having a long summer's day fast."

"Family, the guests are breaking up; we'll be disgraced before the people."

"What shall I do? He is sitting there like a brigand"—the father of the bride pointed at Oiser. "Well, I have an idea. Let's appeal to the groom. If he insists that I don my long coat outright, take my cane, and go out into the street to scrape together a loan of one hundred rubles for the balance of the dowry, right now, before the marriage service under the canopy, where my child is waiting for the veil, well, then, I will do it, I'll do it," the irate father of the bride bursts out.

"The groom will do as I tell him," was Shorty Oiser's curt, unruffled reply.

"No, I must have it from his own lips: I want him to tell me he won't step up to veil the bride until the last one hundred rubles of the dowry are put down in cash," he insisted.

"Well, you can have it if you must," Shorty Oiser again said in his unruffled manner. Rising and coming up to the door, he called out: "David, David, just step in."

The groom sat surrounded by the young Jews invited to hear him expound the prepared forensic piece of abstruse Talmudic lore prescribed by the marriage canon. But his innermost thoughts and heart-strings were fixed elsewhere. He understood that something was amiss and that the match might fall through. He did not sense it as real disaster. If his father should stop the performance before the canopy service, why, of course, he surely knows what he is about and means it for his son's good. The young groom did not know his bride as yet. He had seen her a couple of times at the betrothal when he and she signed the marriage contract and wished each other good luck. Of course he felt overcome with pity

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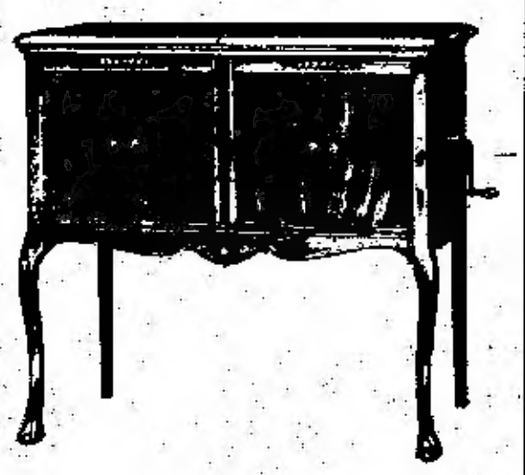

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Extend to its members
and friends

A Happy New Year

And on behalf of the Children wish to thank everyone for the interest they have taken in the past year.

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at the idea that a daughter of Israel was to suffer disgrace; but his father surely knew what he was about, and there must be sufficient ground for it.

He felt bored by the long day. He took another try at his nuptial lecture with now and then a wistful and furtive peep into the next room where the bride was sitting. He saw nothing but a white dress. No doubt the bridal dress appealed to his emotions in a somewhat pleasurable way, helping him to a realization of the fact that she was his heaven-decreed bride. But of course the dress could not as yet evoke anything deeper. When his father called him in, he was sure the match was to be won or lost by his decision, and so his heart-beats began to quicken.

"David, do you want to marry on a three-hundred ruble dowry?" his father asked.

"What do you four mean? It's hundred; here is the note" the bride's father shoved the note into the groom's hand.

"What's in a note, a beggarly note? It's nothing; the dowry in spot cash is only three hundred rubles. If you, Dave, are willing, well, then I won't object."

David's blood rushed to his face. In the three hundred rubles he sensed a deep slur, an affront to his worth. Why, any common ruck of a fellow nowadays gets his four five hundred in cash, and could he, with the phenomenal brains of a talmudic erudite, a real intellectual prodigy assiduously conning and poring over the forimidable folios of abstruse lore, could he accept a paltry three hundred? Time and again he had rejected the most brilliant matches on the sole ground that the dowry didn't soar above the three-hundred mark. And should he now marry with this amount as his dowry, why, he'd be disgraced before his own friends, the young Jews gracing the sanctified study-halls of the synagogue. Think of it, a beggarly three-hundred-ruble groom! He was quite ready then and there to take off his coat and quit together with his father. But he hesitated to scandalize the young Jews and the guests in the next room. He kept twirling his side-locks, saying:

"Father knows better what's good for me; I depend upon him."

And so the bride's father, confronted by stern necessity, had to make the best of a bad bargain. He donned his long coat, took his cane, and went out into the street to scrape up a hundred-ruble loan for the balance of the dowry. The bride had to keep on sitting with her hair loosened waiting for the groom to veil her, until the hundred rubbles scraped together in silver and copper coins from the widely ramified kith and kin of the bride's family, was safely tied up in the handkerchief of the short-sized, puny, free-booting and tongue-tied specimen of a Jew.

"David, go and veil the bride," said this undersized son of Abraham with the silver coin in the knotted kerchief in his tight grasp.

At night, when the bridal pair were alone, the bride swooned in a fit of nausea. When David had sprinkled some water on her face and she had come to herself, she opened her eyes and looked at him bewildered and frightened. Her look seemed to beg him for something. Davie could not make out what was wrong with her and asked:

"What is it, Dora dear?"

Instead of answering him, she took his hand and pressed it to her heart.

David felt her heart pound hammer-like under his hand and became frightened. He asked her anxiously:

"Are you sick, Dora? What is the matter?"

She kept still. Her big eyes looked at him in mute appeal. He saw the pupils of her eyes gleam in the dark. She took his hand again and put it to her heart, whispering in the night hush:

"I am sick, David."

"What ails you?" he asked in fright.

Her eyes now implored with still greater intensity.

"My heart!"

"Your heart?" he shuddered, as he moved away from her.

"Why didn't they tell me anything about it?" he asked angrily.

"Father was afraid you wouldn't like the match."

"A bride with heart disease," he muttered to himself.

He kept still for a minute; he did not know what to do with himself. Dawn was still far off, yet it was too late at night for him to dress and go out. He sat down on the edge of the bed.

"I've been duped," he muttered to himself.

"I am not to blame. Father told me to keep quiet. Now you're my husband, you've got to know it, and so I told you."

David didn't say a word. He gazed at the window in search of a single light ray to herald the dawn. He thought he would surely go home with his father in the morning. A bride with heart disease, why it was out of the question. It wasn't his fault. He was trapped. But the rabbi would grant a divorce at once. He felt with a sense of pain the slow, snail-like pace of the night; here he was with a stranger in the same room, with one whom from to-morrow on he would never see again.

"David, you're angry?" she asked him.

He did not answer her, but he thought it was not her fault that God had punished her.

"Does your heart still ache?" he asked without looking her in the face.

"A little," she answered in a subdued tone.

"And what do your folks at home do when you have these spells?"

"A cold, wet towel helps."

"Do you want to have one now?" he asked again without looking around.

"Yes, over there are a bowl of water and a towel."

Groping in the dark, David found the bowl, wet the towel, and handed it to her.

"Put it over my heart, David."

"Where?"

"Right here where my heart is."

David applied the towel. Unwittingly his hand touched her bare, warm breast. He felt a wave of affection for her.

"Is there no remedy for heart disease? One could go to a great medical specialist," he said aloud as it to himself.

"No, I have been to doctors, to great doctors they know no remedy."

Continued on page 528

:: Personal Rosh Hashonah Greetings ::

5684 A Happy New Year 1923
Mr. Nathaniel A. Bender
1368 St. Urbain Street
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
The Board of Directors and the Staff of the Hebrew Maternity Hospital, Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. Moe Brainin and son, Abrasha
1130 Fairmount Ave., Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. A. Bronfman
4834 Western Ave., Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. Joseph Cohen
281 Marlow Ave.
Notre Dame de Grace
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. Lyon Cohen
25 Rosemount Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. O. Cooperberg
1161 St. Lawrence Blvd.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Rabbi and Mrs. Joseph Corcos
229 Clarke Ave., Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. Isidore Covlensky
5612 Sherbrooke St. West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. R. A. Darwin
215 Montclair Ave.
Notre Dame de Grace
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. Louis Diner.
325 Edward Charles Ave.
Montreal, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. Jos. Edelberg
1012 St. Urbain St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. Philip Famer
709 St. Denis Street
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A Happy New Year 1923
Mr. and Mrs. L. Feigin
4120 Western Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. Harry Gordon
Vimy Apartments
5614 Sherbrooke St.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Miss Reva Gross
85 Mount Royal West
Montreal
Extends to all her friends and relatives her best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. A. Guttman
1616 Hutchison St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. Joseph Guttman
1616 Hutchison St.
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. Samuel Guttman
223 Querbes Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Miss Gertrude Harlig
237 Villeneuve West.
Montreal
Extends to all her friends and relatives her best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. M. Held
460 Wiseman Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. S. Hopmeyer
1634 Esplanade Ave.
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. Lyon W. Jacobs
131 Vendome Ave.
Notre Dame de Grace
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. S. W. Jacobs
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. Wm. L. Jacobs and Family
219 Laval Avenue
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A Happy New Year 1923
Mr. and Mrs. I. Kander
4120 Dorchester Street
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. Mack Kander
17 Chesterfield Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. Harry Katz
891 Clarke Street
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. David Kaushansky
2277 Waverley Street
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. Simon Kirsch
12 Windsor Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. Leon Kofman
426 Claremont Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Dr. Ernest A. Kutzman
1607 Park Ave.
Montreal, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. Samuel Leopold
120 Vendome Ave.
Notre Dame de Grace
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. Levitoff and Family
283 Durocher St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. Philip Meyerovitch
16 Villeneuve Ave.
Montreal, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mrs. Chas. Miller and Family
913 Phillips Square
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. David Pearson and Family
30 Villeneuve West
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A Happy New Year 1923
Mr. and Mrs. Lazarus Phillips
Western Apts., Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. Max Pinsler
349 Victoria Ave.
Westmount
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. Z. Rill
1803 St. Urbain St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. H. W. Robinson
750 Davaar St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. Geo. Rorsky
214 Bishop St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. Martin Rotrman
210b Park Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. L. L. Salmath
543 Oxford Ave.
Notre Dame de Grace
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A Happy New Year 1923
Mr. and Mrs. Oswald Schuiler
222 Rockland Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A Happy New Year 1923
Mr. and Mrs. Sue Segal
47 St. Mark St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A Happy New Year 1923
Mr. and Mrs. David Silverman
853 Dollard Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A Happy New Year 1923
Dr. H. [illegible] Varvaro
[illegible] Sherbrooke St. East
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A Happy New Year 1923
Mr. and Mrs. Louis Wolf
309 Harrowe Ave.
Notre Dame de Grace
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Wm. Ziff and Family
360 Villeneuve West
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Norman Baker
Pomona, California
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. H. Breslin
362 Friel Street
Ottawa, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Maurice H. Levy and family
234 Slater St.
Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Chas. Boehner
209 Wilbrod St.
Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. I. Segal
Hamilton, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

Toronto

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. D. Abramowitz and family
93 Broadalbane St.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. S. H. Adman
25 Glenholme Ave.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. H. A. Alexander
45 Roxborough Park Crescent
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. A. Andrews
771 Markham Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. S. Appelbaum
980 Dundas Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. L. Baker and family
71 Bloor Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. S. Barker and family
of Bright Park Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Sam Barker
6 Bloor Street West
Extends to all his friends and relatives his best wishes with the compliments of the season.

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. E. L. Bochner
67 Breadalbane Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. M. Bohnen and family
251 Shaw Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Rabbi and Mrs. B. R. Brickner and daughter, Joy
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. R. L. Brock
2848 Dundas Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Miss Fannie Brody
95 Baldwin Street
Extends to all her friends and relatives her best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. I. Brodey and family
324 Palmerston Boulevard
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Sigmund Brody
95 Baldwin Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. J. W. Broudy
267 Lauder Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Isadore Caplan and family
94 Briemore Gardens
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. L. Chankin
175 Parkside Drive
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. A. Carson and Son
643 Dundas St. W.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. H. Clavir
622 Huron Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. L. Clavir and family
16 Rosemount Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Max Clavir and family
664 Manning Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. B. Cohen and Son
366 Robert Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. George W. Cohen
Cedarvale Mansions
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. H. Cohen
595 Dundas Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. I. Cohen
119 Dundas Street
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Philip Cohen
276 Lauder Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Samuel Cross and family
968 Gerrard Street East
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. H. Dennis and family
19 Grange Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. Archie Draimin
24 King Street West
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. S. Dubros
410 Markham Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. H. Dworkin and Miss Ellen
20 Northcliffe Boulevard
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Solomon Elsen
484 Markham Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. J. H. Englander and Son
583 Crawford Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Garson Fauman and Son
330 Palmerston Boulevard
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Harris Feinwod and family
355 Palmerston Boulevard
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Geo. Fine
Guelph
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A HAPPY NEW YEAR 1923
Mr. Isidor Fink and Mr. Louis Fink
525 Palmerston Boulevard
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. B. Fish
49 Baldwin Street
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mrs. L. Friefeld and family
12 Starr Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Friedman
43 Regal Road
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Paul Frumharz
Crawford Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. C. Garfunkel and family
637 Huron Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. A. Goldstein and family
161 Euclid Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Benj. Greenberg
298 Grace Street
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Bernard Greenberg and
Mr. and Mrs. Morris P. Greenberg
245½ Markham Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Geldzaeler
90 Walmer Road
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Grafstein
77 Borden Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. I. M. Granatstein
8 High Park Boulevard
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. B. Greenberg and daughter
388 Grace Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. J. Greenspoon and family
16 Cecil Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Israel Greisman and family
77 Hilton Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. N. M. Halter and family
851 Manning Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. Joe Harris
123 Queen West
Extends to all his friends and relatives his best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. S. Harris
52 D'Arcy Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. C. Helpert
330 Palmerston Boulevard
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. S. Helpert
80 Brunswick Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. H. Herman and daughter
48 Fourth Street, New Toronto
formerly of 720 College Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. Max Herman
32 Irwin Avenue
Extends to all his friends and relatives his best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. D. Herrman and family
257 Niagara Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. L. Hertzman and family
300 Queen Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. N. W. Hertzman and family
430 Queen Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. S. Himel
195 Dundas Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. M. Hochman and family
21 Gerrard Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. H. R. Horn
82 Beverley Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. J. Hourer and family
123 Spadina Road
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. F. S. Hutner
418 Brunswick Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. A. Jacheon and family
215 Parliament Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Misses Eva and Gertrude Jackson
215 Parliament Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Max Jacobs
2291 Dundas Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. S. Kaufman
3 High Park Gardens
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. M. Kellerman and family
306 Queen Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mrs. E. I. Kenen and Mrs. J. Salick
50 Bernard Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. D. Kertzer
159 Grace Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Wm. Krangle and family
88 Braemore Gardens
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. L. Kroll and family
84 St. Patrick Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. S. Kronick
106 Madison Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. A. Levin and family
98 Beverley Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. A. J. Levitt
306 Jarvis Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. B. Ludwig and daughters
134 Westmount Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. J. Lyons and family
739 Queen Street East
Extend to all their friends and relatives their best wishes with the compliments of the season

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Lubelsky and family
257 Russell Hill Road
Extend to all their friends and relatives their best wishes with the compliments of the season

5684 A HAPPY NEW YEAR 1923
M. W. Lucki and Son
336 Clinton Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mrs. Annie Levine and family
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Harry Mannis and family
224 University Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Benj. Mannis and daughter
140 Brunswick Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. M. Mental and daughter
604 Huntington Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Oscar Maldaver and family
29 Thorne Crescent
Extend to all their friends and relatives their best wishes with the compliments of the season

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. J. Marin and family
18 Orchard Park Road
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Samuel Messinger and family
193 Northcliffe Boulevard
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. M. Michaelson and family
429 Dundas Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. H. Miller and family
2 Chestnut Park Road
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. N. Muscovitch and family
45 Grace Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Samuel Neuman and son
298 Niagara Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. S. Pator
301 Palmerston Boulevard
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Chas. Pomerantz
247 Spadina Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A HAPPY NEW YEAR 1923
Dr. and Mrs. Portman and Baby Geraldine
265 Bathurst Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. L. Phillips and son
397 Markham Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. S. J. Pollack and family
92 Beverley Street
Extend to all their friends and relatives their best wishes with the compliments of the season

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5684 A HAPPY NEW YEAR 1923
Henry Potter
Extends to all his friends and relatives his best wishes with the compliments of the season

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. R. Pullan
288 Russell Hill Road
Extend to all their friends and relatives their best wishes with the compliments of the season

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. H. J. Rabow and daughter
666 Ossington Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. J. Rapkin
72 Lake Front
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mrs. A. Rittenberg and Miss Eva Rittenberg
12 Brunswick Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. Max Rosen
821 King Street West
Extends to all his friends and relatives his best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. E. Rosenthal and daughter
80 Sunnyside Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. E. Rosenberg
2 Hilton Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. J. Rothman
77 Evanuire Road
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. J. Schar and family
95 Jarvis Ave.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mrs. S. Shiren and family
91 Beverley Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. A. Shiffrin and family
245 Huron Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. J. Samuels and family
23 Cecil Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Frank Schipper and family
11 Rusholme Road Crescent
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. L. M. Schwartz
33 Munroe Park Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Harry Scolnick and family
34 Glenholme
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. B. Seigler
178 Arlington Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. P. Shulman
138 Indian Grove
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Rabbi Julius L. Siegel
217 Beverley Street
Extends to all his friends and relatives his best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mrs. M. Siegel
91 Brunswick Avenue
Extends to all her friends and relatives her best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Oscar F. Silver and family
432 Queen Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. A. Simon and family
683 Euclid Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. S. L. Taube
Parkdale Mansions
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Dr. and Mrs. M. H. Thuna and family
436 Queen Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. B. Vise
20 Victoria Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. A. Weinstein and daughter
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. B. Weis and family
593 Huron Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. J. N. Woods and family
218 Beverley Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Yaffe
Aberdeen Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. H. Yanover
387 Dundas Street West
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5684 A HAPPY NEW YEAR 1923
Mr. and Mrs. Chas. Zuckerman and family
432 Palmerston Boulevard
Extend to all their friends and relatives their best wishes with the compliments of the season.

JEWISH CALENDAR

5684-1923	
New Year's Eve	Monday, September 10
Yom Kippur	Thursday, September 20
Succoth (First Day)	Tuesday, September 25
Succoth (Last Day)—Shmini Atzereth	Tuesday, October 2
Simchath Torah	Wednesday, October 3
Rosh-Chodesh Cheshvan	Thursday, October 11
Rosh-Chodesh Kislev	Friday, November 9
Chanukah (Feast of Dedication	Monday, December 3
Rosh-Chodesh Tebeth	Sunday, December 9
Fast of Tebeth	Tuesday, December 18
5684-1924	
Rosh-Chodesh Shebat	Monday, January 7
Rosh-Chodesh Adar I	Wednesday, February 6
Rosh-Chodesh Adar II	Friday, March 7
Purim (Feast of Esther	Thursday, March 20
Rosh-Chodesh Nisan	Saturday, April 5
Passover (Pesach)	Saturday, April 19
Passover (Seventh Day)	Friday, April 25
Rosh-Chodesh Iyar	Monday, May 5
Lag b'Omer	Thursday, May 22
Rosh-Chodesh Sivan	Tuesday, June 3
Shabuoth (Confirmation Day)	Saturday, June 8
Rosh-Chodesh Tammuz	Thursday, July 3
Rosh-Chodesh Ab	Friday, August 1
Fast of Ab	Sunday, August 10
Rosh-Chodesh Elul	Sunday, August 31
5685-1924	
New Year	Monday, September 29

Auspicious Opening for Standard Theatre

An enthusiastic reception was accorded the new company at the Standard Theatre on the occasion of their opening performance on Labour Day. They responded with an excellent rendering of "A Home for a Mother," a melodrama in four acts by Wm. Siegel. The theatre was filled to capacity, and if one may judge from the numerous curtain calls, the audience was very well satisfied.

Mme. Lucy German

An excellent company of players that has been assembled, with the exception of two popular members of last year's company, is entirely new to Toronto.

"A Home for a Mother" was an interesting choice for opening night, as this is the first time the play has ever been produced, here or elsewhere. It portrays dramatically the struggles of an East Side gangster to make good despite the numerous attempts on the part of enemies to keep him in the gutter. One of these is a doctor whom he has at one time robbed, and who later turns out to be the boy's father. The boy is inspired by the love of his mother and of his sweetheart. There is an interesting development when the latter's father is told of the gangster's former life, and makes an effort to prevent the marriage. So dramatic and gripping are the climaxes developed by the playwright that several times the audience was noticeably carried away.

Mischa German, in the role of the boy, develops character remarkably well—and plays as few actors have played in Toronto before. Moved by two strong passions—love for his mother and sweetheart—hatred for those who would do him harm, Mr. German portrays the soul in distress admirably well, and at the same time he does not forget that he has the manners of a young boy of the New York East Side. There is a delicacy and refinement about Mr. German's acting that places him in the first rank of his profession.

Acting opposite Mr. German is Lucy German in the role of the sweetheart. She carried her audience away, and literally compelled them to fall in love with her. The Jewish theatre-going public is to be congratulated on having secured two such noted stars to head the actors who compose the rest of the company.

The play was an ensemble production inasmuch as it allowed the whole cast equal opportunity to star. Madame Guttentag, as the mother, was a dramatic success, and moved one by her deep and earnest manner. Manashee Skulnick, who is by no means new to the Toronto public, again scored with his audience. He equalled some of his best performances last year, and was well received. Morris Goldberg in his portrayal of the father of the girl showed talent. Sarah Skulnick, Esther Field, Max Rosen, and Isaac Friedman completed the cast, and all lived up to advance notices.

Mme. Bertha Guttentag

The company has been drawn from the best theatres in New York, and all are artists. They merited the tremendous welcome they received, and if they continue as they have begun they will surpass the expectations of the most sanguine. Rights have been secured for the release of many noteworthy productions, and some really excellent performances are in store for Jewish theatre-goers.

Mischa Germain

Bucharest (J.T.A.).—The Christian Church in Roumania has enlisted in the fight against anti-Semitism, which has gained great headway in Roumania lately. The Metropolitan of Moldavia to-day issued a call for a conference of clergymen to take steps to combat the anti-Semitic agitation.

This action is in line with that launched at Bucharest by the Metropolitan Christea, the Professors Jorga and Dusti, and M. Foru, a noted writer, in conducting an educational campaign against anti-Semitism.

The move of the clergy is directed in particular against the brand of anti-Jewish agitation fostered by Professor Cuza, who has succeeded in gathering under his fold many Roumanian students who are responsible for the recent excesses, especially at Jassy.

To supply the steadily increasing demand for

EDDY'S MATCHES

Eddy's make 120 MILLION matches a day

The Herzl Zion Club

Extends the Season's Greetings to All Its Friends

Invitations for the Herzl Bar-Mitzvah celebration at the King Edward Hotel, Yom Kippur night, can be had from members.

A. Scher

557 Euclid Ave.

Wishes his customers

A Happy and Prosperous New Year

Hebrew National Association

The President and Executive Officers of the Hebrew National Association and Volks Verein extend their heartiest good wishes for the coming year to its members and all Toronto Jewry.

A. SCHER, - President.

Wiles of Destiny

Continued from page 52b

David sat in silence. He now visualized a future interminable round of living with an invalid wife, tied down to a woman who would always keep to her sick-bed, always, on Saturdays and holidays, always sick and always sad, and perhaps this would harm the children as well; they would be born weak and sickly, or perhaps there would not be any children at all, and he alone would live with a sick wife. Outside the sun would shine, holidays would come, such as Easter, Jews would be merry, rejoice and sing, the young married women would take walks in front of the synagogue while his wife would be confined to her sick-bed.

He thought no more of divorce—he saw himself already tied down to a sick wife and felt sorry for himself. Why, just a while ago he was a free young bachelor, happy, full of bright visions of the future, and now he was already so burdened with sorrow. What had he done that such a lot had been meted out to him? What crime had he committed to deserve such punishment?

He now accused or blamed no one but his unlucky star. He now felt pity for his young wife. Poor thing, it was not her fault. He only wanted to save himself from the impending doom, to find some ray of hope, and so he said:

"Pshaw! doctors don't know everything. The Lord's mercy may restore you to perfect health."

"The doctors said if I found a husband who would be good to me, I would regain my normal, healthy heart."

He sat on in silence. Her words cut into his heart with the sharp sting of love. There was so much soft, soothing sweetness in her voice that he felt quite overcome with emotion and muttered:

"Well, what of it? The fact of the matter is, we two are heading for the same port under the same star."

He heard subdued weeping behind his back. Her tears hurt him, and he said:

"Dora, darling, don't cry."

"Why shouldn't I when my lot is so bitter and God has punished me so?"

David could no longer resist. He his his face in her breast and wept.

"It is my star, my destiny too, Dora dear."

And he did not know whether his tears welled up from the fount of misery or bliss.

JEWISH WORKMEN TO SEND A DELEGATION TO PALESTINE

New York (J.T.A.).—The United Hebrew Trades of New York will call a conference in the near future to determine whether Jewish labour should send a delegation to Palestine to study the situation with a view to aiding the Jewish workers over there.

An invitation to the United Hebrew Trades asking that a delegation be sent to Palestine was received recently from the executive committee of the Jewish Labour Federation of Palestine.

The invitation was discussed at a recent meeting of the United Hebrew Trades by J. Feinberg, manager of the Cloakmakers' Union, and Max Pine, secretary of the Trades. Sentiment at the meeting was distinctly in favour of accepting the invitation.

NATHAN STRAUS GIVES $20,000 TO PALESTINE

Half to the Palestine Development Council, and Half to Hadassah for Milk Stations

New York (J.T.A.).—Gifts to Palestine effort, amounting to $20,000 have been made during the summer by Nathan Straus, the veteran Jewish philanthropist. His donations with characteristic spontaneity are described in a letter he wrote to Justice Louis D. Brandeis on August 1st, from Highmount, New York, in which he said:

"My dear Justice Brandeis:

"When my son Nathan, Jr., visited me last week, we discussed the work of rehabilitation in Palestine, which is so successfully carried on under your guidance by the Palestine Development Council.

"I wish to contribute my modest share towards your work, with keen regret that I cannot make it more at this time. I herewith enclose ten thousand dollars, to be applied by you wherever in your judgment it will be of the most benefit."

To this Mr. Straus added that he had sent a similar amount to Hadassah for special milk work in Palestine.

In answe to Justice Brandeis' acknowledgment, Hon. Nathan Straus, Jr., wrote:

"I only regret that we cannot contribute more in both time and money to the Palestine Development Council. In the type of work it is doing lies, in my belief, the hope of a real conomic upbuilding of Palestine, and I am not unmindful of the fact that it was you who charted the course on which it is sailing."

JEWISH SOLDIERS AND SAILORS GET HIGH HOLIDAY FURLOUGHS

Washington (J.T.A.).—In response to the request of the Jewish Welfare Board, the Secretary of War has issued instructions to the Army, and the acting Chief of the Bureau of Navigation has issued instructions to the Navy, to the effect that Jewish men in the service be granted furloughs wherever possible, to enable them to observe Rosh Hashonah and Yom Kippur.

The U.S. War Veterans' Bureau will also issue a circular letter, granting leave to those men whose physical condition permits, to go home. For men who will not be able to leave their posts, the board has made arrangements for hospitality, including meals and lodging in communities adjacent to the camps and hospitals, and for attendance at religious services. Arrangements for the observance of the High Holy Days have already been made for the men in the outlying stations comprising Chia, Manila, Hawaii, Panama and Haiti, by the representatives of the board.

PROTEST AGAINST CENSUS ON ROSH HASHONAH.

Kowno (J.T.A.).—A general protest throughout the Jewish circles of Lithuania is being registered against the selection of Rosh Hashonah as the day for the national census.

Great indignation is especially felt against the former Minister for Jewish Affairs, M. Freedman, who, it is said, was asked about the date in advance of its selection and gave his approval of the Rosh Hashonah day.

Jews are making every effort to have the date changed.

EXPEL JEWISH REPATRIATES FROM POLAND.

Warsaw (J.T.A.)—A considerable number of Jews who had been repatriated from Russia have recently been expelled from Poland by order of the Polish Ministry of Interior.

The repatriates, it is pointed out, were all legally entitled to reside in Poland, as they could not otherwise have obtained the visa of the Polish Consul in Russia, nor would they have been able to pass the Polish border, if their papers were not in perfect order.

MONARCH PASTRY FLOUR

TAKES LESS SHORTENING

"PERFECT" BRAND BEVERAGES

Jersey-Creme — Orange-Juice
Cherry-Juice — Grape-Juice
Pineapple-Juice

Distinctive flavors for a distinctive people. Get them from your dealer.

Jersey-Creme Company

A Happy and Prosperous New Year

Tuchman's

Exclusive Ladies' Apparel

123 Dundas St.

A Happy and Prosperous New Year

I. LEVINTER

Barrister, etc.

Phone Main 6029

Manning Chambers

A Happy and Prosperous New Year

The United Bakers

338 Spadina Ave.

Trin. 9365

PERSONAL MENTION

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon in order to appear in the current week's issue. Wedding and engagement announcements will not be printed unless they bear the telephone number of the sender. Telephones Adelaide 7628-7629.

Among the guests at the annual women's dinner at the Administration Building, Thursday last, at the Exhibition were Mrs. Joseph Singer, Mrs. J. Eisman, Mrs. B. R. Brickner and Mrs. S. Jacobs.

* * *

Mrs. J. Perkins, Osgoode Mansions, is spending two weeks in New York City.

* * *

Mrs. S. Helpert and children, Brunswick Avenue, have returned from a month's stay at Sparrow Lake, Muskoka.

* * *

Mrs. S. Lorie and Miss Lillie Lorie, Clarendon Avenue, returned home from a few weeks' stay at Old Orchard where Mrs. Lorie went after her return from Europe.

* * *

Mr. Selig Greisman, Admiral Road, has returned from a trip abroad.

* * *

Mr. and Mrs. L. Simon and children, South Drive Avenue, have returned from Europe accompanied by the latter's sister, Miss Hunel of Vienna.

* * *

Rabbi Julius L. Siegel has returned from a two months' stay in Chicago, Asbury Park and New York.

* * *

Mr. and Mrs. M. Geller and Mr. Eddie Geller, Huron Street, have returned from abroad.

* * *

Mr. and Mrs. D. Wolpaw and children, returned from a motor trip to Boston, Kingston and Lake Placid, and left Tuesday for their home in Cleveland.

* * *

Mr. and Mrs. J. Eisman, Mr. Leo Frankel, Mr. S. Lubelsky, Mrs. N. L. Nathanson and Mr. Egmont Frankel returned from a fishing party to Oak Orchard.

* * *

Mr. and Mrs. I. Siegel of Hamilton visited in the city over the holiday week-end with her mother, Mrs. E. J. Kenen, Bernard Avenue.

* * *

Miss Leola Levy, St. Clair Avenue West, has returned from Old Orchard where she stayed during the summer.

* * *

Mrs. B. Cooper, Clifton Road, and family have returned from their cottage at Jackson's Point.

* * *

Mrs. Joseph Abramson, Roxboro Road, has returned from a short visit to her daughter, Mrs. I. Desses, Kingston.

* * *

Mrs. S. Keyletz and family of Port McNicoll, visited her sister, Mrs. A. I. Willinsky, Madison Avenue, for a week.

* * *

Mrs. A. Brodey and children, Palmerston Boulevard, have returned from Old Orchard where they sojourned during the summer.

* * *

Miss Mayer, Jarvis Street, spent the week-end with her sister, Mrs. Maurice Frankel, Muskoka.

* * *

Mr. Melville Oppenheimer has left for his home in New Orleans, after fourteen weeks' stay with his relatives in the city.

* * *

Mrs. F. Cross and Miss Adelaide Cohen, Dundonald Street, visited the Jewish community centre in Buffalo.

* * *

Mrs. I. Vise and baby of Chicago is visiting her mother, Mrs. I. Brodey, Palmerston Boulevard.

* * *

Mrs. F. Oberndorfer and son Bert, Palmerston Gardens, have returned from several weeks stay with her sister, Mrs. S. Blum, Rochester.

* * *

Mr. Henry C. Davis and Miss Rose will be at home to their friends at 42 Kendal Avenue, Saturday, September 8, from 4 p.m. to 7 p.m. in honour of the Barmitzvah of Cantor Rose.

* * *

Mr. and Mrs. J. King of Whitby, Mr. and Mrs. Benjamin Raz and Mr. M. I. Singer were week-end guests of Mr. and Mrs. Allen, Cobourg.

* * *

Miss Esther Bronstein of Detroit was a guest at the King Edward Hotel en route to Buffalo and Niagara Falls. While in London she visited with Mr. and Mrs. M. Cohen.

* * *

Dr. and Mrs. Adams, Mrs. Adams and Miss Helen Adams, Mansfield, Ohio, are visiting in the city for a few days.

* * *

Mr. and Mrs. S. Rose of Hamilton visited in the city over the holiday week-end.

* * *

Mr. and Mrs. H. Brenner and family, Spadina Road, have returned from a few weeks motoring trip to the Catskill Mountains.

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New Year

To all who are assisting with their contributions to the Palestine Foundation Fund, National Fund and the Jewish Colonial Trust, for the rebuilding of Zion.

Miss Annie Dattel of Hamilton is visiting her cousin, Mrs. L. Greisman, Concord Avenue, for the few weeks of of the holiday period.

* * *

Mrs. A. Herman, King Street West, returned from a five-weeks' stay in New York City.

* * *

Mrs. Harry Paiternick and children, Spadina Road, are back from their cottage at Jackson's Point.

* * *

Mr. Meyer Cohen, Mr. and Mrs. Sigmund Rusena and son Gordon, of Milwaukee, were guests of Rev. and Mrs. M. Kaplan, Brunswick Avenue, and Mrs. D. Berenson, Constance Street.

* * *

Mr. and Mrs. Rabkin of Hamilton, visited in the city this week with Mr. and Mrs. Sigal, Dufferin Street.

* * *

Mrs. Bernard Silverberg and family, Olive Avenue, have returned from Lake Couching where they spent the summer.

* * *

Mr. [illegible] and children, Rose[illegible] Avenue, have returned home from [illegible] Bebe Ewart.

* * *

Mrs. S. [illegible], Hilton Avenue, entertained at bridge, Wednesday, in honour of Mrs. Robert Cohen of Windsor.

* * *

Mrs. [illegible] Rose and family, Bracondale Road, have returned from their summer home at Bebe Ewart, Lake Simcoe.

* * *

Master Marvin son of Mr. and Mrs. Harry Merks, Walmer Road, has returned from Powhatan Camp, Oxford, Maine.

* * *

Mrs. L. Berkes and daughter, Ulster Apartments, have returned from Orchard Beach where they summered.

* * *

Mrs. J. C. Epstein, Lauder Avenue, entertained at a tea in honour of Miss Natalie Suroff, a bride of last week. The hostess was assisted in serving by the bridesmaids, Miss Frances Glaser, Miss Tillie Goldhar, Miss Eddie Wexman, Miss Fay Zipper.

* * *

Miss Natalie Suroff, whose marriage to Mr. I. S. Fine, took place last week, entertained at dinner at the Carls-Rite Hotel, in honour of her bridal party. Dainty gifts were presented to each bridesmaid at the conclusion.

* * *

Dr. I. L. Himelstein left to spend ten days of the holiday in New York.

* * *

Mrs. Robert Cohen and son Harvey of Windsor, who were guests in the city for the Sher-Perlman wedding, are staying for a month with Mrs. Joseph Perlman, Ossington Avenue.

* * *

Mrs. Henry Harris and son spent the week in Toronto on their return from Lake Couching, where they summered. Prior to their return to their home in New York, Mrs. B. Silverberg, Olive Avenue, entertained in their honour.

* * *

Mrs. I. Acker and children, Mrs. J. Barback and children, and Misses Goldie and Clara Korn have returned from Port Carling, Muskoka, where they spent the summer.

Mrs. A. Burger, Lauder Avenue, entertained at bridge, Saturday evening, in honour of her sister, Mrs. J. O. Pitt of New York City.

* * *

Mrs. I. Brodey, Palmerston Boulevard, has returned from a few weeks' stay in Old Orchard.

* * *

Mrs. Harry Clavir and children, Huron Street, are back from their cottage at Jackson's Point.

* * *

Dr. Lou Perlman of Windsor was a guest in the city for the Sher-Perlman wedding.

* * *

Mrs. M. S. Mirochnick and family are back from Belle Ewart where they spent the summer.

* * *

Mrs. S. Heller, Brunswick Avenue, gave a linen shower in honour of Miss Natalie Suroff whose marriage to I. S. Fine took place last week.

* * *

Mr. S. Tevin has returned to the city after spending two weeks visiting in New York.

* * *

Miss H. Tevin and Miss Rosenthal are back after two weeks' vacation.

* * *

Mrs. N. Rosenberg and family, Austin Terrace, have returned from Jackson's point, where they spent the summer months.

* * *

Miss L. Levy of Lansdowne Apartments gave a bridge for her aunt, Miss S. Harris of Hamilton and Miss E. Cornblum of Buffalo, N.Y., at a downtown tea-room. Winners of prizes were: Mrs. D. Rockmaker, first prize, bridge; Mrs. M. Levine of Timmins, second; and Miss S. Jacobs first for whist. Miss Harris and Miss Cornblum received guest prizes.

* * *

Messrs. Harry Goldberg and Joseph Greenberg, who are spending a few weeks in Muskoka, were joined over the holiday by Mr. Harry Broder.

Mr. and Mrs. Harry Kron and son of Patterson, N.J., and Max and Dave Sprechman of Passaic, N.J., visited in Toronto and Port Carling, Muskoka.

* * *

Mrs. I. Cooper and family, Madison Avenue, have returned from the summer home at Jackson's Point.

* * *

Mrs. N. Kaplan and family, Bathurst Street, are back from Long Branch where they stay during the summer.

* * *

Mr. and Mrs. M. Cohen of London are in the city for an indefinite period.

* * *

Mrs. M. S. Till and daughter, Grace Street, are back from a few weeks' stay in Jackson's Point, Lake Simcoe.

* * *

Mrs. M. Geldzealer and daughter Frances, Walmer Road, have returned from a month's stay in Bobcaygeon.

* * *

Mr. George Yavner and daughter Esther and Miss Fannie Yavner, High Park Avenue, have returned from a motor trip to Boston.

* * *

Mrs. A. Levin and children, Beverley Street, have returned from Jackson's Point where they spent the summer.

* * *

Mrs. J. B. Dunkelman and children, Palmerston Boulevard, have returned from Burlington Beach where they sojourned during the summer.

* * *

Mrs. E. Dworkin and family, Delaware Avenue, have returned from Jackson's Point, where they summered for a few weeks.

* * *

Mr. and Mrs. S. Korn, Huron Street, had as their guest Mrs. J. Stanger and daughter Frances, of New York City.

* * *

Mrs. I. Centner and family, Indian Road, have returned from their summer home at Jackson's Point.

* * *

Mrs. R. Levy, of Lansdowne Apartments, had her mother and sister, Mrs.

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F. Harris, and Miss S. Harris, of Hamilton, for over the holiday week-end.

* * *

Mrs. D. Davidson entertained a number of friends at a downtown tea room in honour of Mrs. Samuel Gibbs (nee Lena Frankfort) of New York.

* * *

Mr. and Mrs. J. Weinberg, Queen Street West, had as their guests over the holiday week-end, Mr. and Mrs. H. Wolf, Mr. and Mrs. B. Wolf, Mr. and Mrs. L. Wolf, Mr. and Mrs. J. Wolf and family of London.

* * *

Mrs. Persovsky and family, Church Street, have returned to the city from their cottage at Mimico.

Miss Sylvia Hochman has gone for a visit to her uncle and aunt, Mr. and Mrs. Hochman, of Detroit.

* * *

Mr. and Mrs. Charles Alter, Concord Avenue, have returned from their summer home at Belle Ewart.

* * *

Mr. Marks, Euclid Avenue, was in Montreal for the week-end.

* * *

Miss Ida Rubin, who is in training at the Barnert Hospital, Patterson, N.J., is spending the holidays at her home.

* * *

Mrs. M. Fine and son, Bertram, are spending a few weeks in Detroit, where they are the guests of Mrs. L. Grundy.

* * *

Mr. and Mrs. David Lavine and family, St. Clair Avenue West, are back from their cottage at Belle Ewart.

* * *

Mr. and Mrs. Beadle and family, of Stratford, visited with Mr. and Mrs. O. Maldaver, Thome Crescent.

* * *

Mrs. J. J. Allen and family, Roxboro Drive, will return early next week from their summer home at Cobourg.

* * *

Mrs. M. J. Singer and family, Kendal Avenue, will return during the week-end from Old Orchard where they sojourned for the summer.

* * *

Mr. and Mrs. William Clavir, of Galt, visited in the city for a few days.

* * *

Mrs. J. Pullan and family, Beverley Street, have returned from Belle Ewart where they summered.

* * *

Mrs. S. Moss entertained at a few tables of bridge Saturday evening in honour of a guest from Buffalo.

* * *

Mr. and Mrs. Joseph N. Manceveth, Rosemount Avenue, have returned from Belle Ewart where they summered.

* * *

Miss Thelma Weinberg, Queen Street West, had as her guest over the holiday week-end Misses Louisa and Emma Wolf, Miss Esther Richman, Mr. Dave Wolf, Miss Ida Wolf and Mr. Albert Wolf, London, Misses Bella Liebevetz and Esther Buchlater, of Hamilton.

* * *

Miss Sadie Cinnamon has returned home after spending the summer months visiting friends and relatives in Windsor, Detroit and Cleveland.

MARRIAGES

FINE—SUROFF.

The wedding was solemnized by Rabbi Julius Siegel, cousin of the groom, of Natalie Harriet, daughter of Mr. and Mrs. H. Suroff, of Grace Street, to Mr. Irving Samuel Fine. The bride was given away by her parents, and looked very handsome in a French gown of silk velvet, with bodice of silver net, heavily embroidered in seed pearls. Over the gown she wore a cape of white taffeta, with ermine collar, and tiers of silk petals around the lower part. Her veil was of silk net, in cap effect, with wreath of orange blossoms, and she carried a shower bouquet of white roses, valley lilies and maidenhair fern. Her maid of honour was her sister, Miss Lillian Suroff, who wore a gown of green and pink shot taffeta, trimmed with silk straw braid, and carried a nosegay of sweet peas and roses and lilies. There were four bridesmaids, Miss Fay Zioper, Miss Tillie Goldhar, Miss Eddie Wexman and Miss Frances Glaser. The brother of the bride, Mr. Joseph Suroff, was best man. Little Cynthia Epstein, from Detroit, in pink and white crepe de chine, and little Bruce, a nephew of the groom, in a white satin suit, were train-bearers. After the ceremony, a reception was held. Later Mr. and Mrs. Fine left for their wedding trip, the bride travelling in a French coat dress of suiret twill with wool embroidery, and large velvet hat and travelling cloak. On their return they will live in Toronto.

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Rosh Hashonah Greetings

Continued from page 6

Hearken to the message of hope proclaimed by the melodious voice of the trumpet!

Though it warns us to take a retrospective view of our past, it likewise announces God's gracious promises of love, forgiveness and mercy. It advises the erring to forsake their evil ways and approach the road of happiness; it encourages the upright in the path of righteousness; it offers the balm of consolation and comfort to the bereaved and sorrowful; it extends the hand of hope, of trust and faith to the poor and needy; it inspires with confidence the widow and the orphan; it encourages and stimulates the rich to acts of benevolence and charity; and it exhorts the proud and haughty to humility.

But this is not all! It recalls to our minds memories of the past, and directs our steps to the road of happiness, felicity and bliss.

It awakens in our hearts respect and veneration for our ancestors, interests in their past deeds and actions, pride in their glorious achievements, desire to imitate and emulate their conduct and character, wonder and admiration for their self-denial, sufferings and endurance.

It excites in our breasts love and affection for our posterity, it stimulates and inspires us to virtuous and heroic deeds for their example, and it infuses in our hearts renewed enthusiasm in the history and tradition of our race, without which Judaism would wither and die.

It reminds us that we of the present who are the heirs of the past and progenitors of the future, must continue the work of those that went before us in order to leave our sacred heritage untainted and unimpaired, as it was handed to us, to those that will come after us.

It urges us to carry on the work of our mission in the world despite all interruptions, always bearing in mind its importance to ourselves and to the world. We are neither to falter nor hesitate, but animated and sustained by the knowledge that we are the intellectual and civilizing influence of mankind, we must with inflexible determination maintain and uphold the Law of God, upon the knowledge of which alone depends the welfare, peace and happiness of the world.

It encourages us to be always firm and undaunted in the performance of our duties, and even in times of calamity and misfortune, when we are most prone to be feeble, vulnerable and exposed, we have but to look back to the history of our sages and heroes, and to the glorious past of our nation, and therefrom obtain courage and inspiration to enable us to continue our march forward מחיל אל חיל (from strength to strength).

This is the message which the Shofar brings us on our blessed New Year, and which should encourage us to look forward to the future with increased hope and courage. May God inscribe us all in the books of life, happiness, peace and prosperity.

Yours very truly,

RABBI JOSEPH CORCOS,
Congregation Shearith Israel.

IMPROVE YOUR APPEARANCE

Our out-of-town friends will find an excellent opportunity while at the Canadian National Exhibition to consult us about treatments. The heat, dust, and sun of summer play havoc with the Skin and Hair. Too often Manicuring and Chiropody are neglected during the recreation months. Now is the time for our friends, in town and out, to make their best appearance to meet winter's social claims. Consult us about your Skin, Hair, and Scalp, Figure, or Hands, Feet and Nails.

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Dr. A. Isaacson
583 Dundas St. W.
Wishes all his friends a Happy and Prosperous New Year

Dr. H. P. Fine
309 Markham St.
Wishes His Friends a Happy and Prosperous New Year

Winnipeg.

The Editor,
Canadian Jewish Review.

This issue of the REVIEW is to contain some account of the communal achievements of Winnipeg. Due tribute will have been paid, no doubt, to those individuals who have given lavishly of their time, money and energy to the promotion and direction of our institutions. But no matter how well directed has been the enthusiasm of the leaders, and no matter how self-sacrificing the zeal of the workers, the proud record of Winnipeg Jewry has been possible only through the responsiveness of the public. The public has sustained its leaders in every worthy enterprise. No truly deserving cause, properly advocated and conducted by trustworthy persons, has languished for lack of support. It has not always been smooth running. There have been many difficulties. But the spirit of optimism has prevailed, the response has come, and the very machlokes has for the most part been constructive. A remarkable feature of the Winnipeg community is the readiness with which apparently uncompromising opponents join together when the issue becomes a real one.

From the material point of view, things are not very good just now. Nor is there yet any sure prospect of improvement. But those of us who are concerned in the spiritual welfare of the community—using the word spiritual in its widest sense—have little cause to fear. I have confidence that the characteristic spirit of Winnipeg will continue.

In wishing the Winnipeg readers of the REVIEW, and all its other readers, a New Year of blessing, of brightness and relief from economic stress, I hope that a return of better times will bring an added devotion to the great causes of Judaism, and I pray that the healing rays of the sun of righteousness, shining but faintly through the clouds of recent years, will, in a clearer sky, bring happiness, peace and prosperity to all the earth.

Yours sincerely,
RABBI HERBERT J. SAMUEL,
Congregation Shaarey Zedek.

Ottawa.

The Editor,
Canadian Jewish Review.

Inasmuch as the development of Canada is inseparably associated with immigration, I have felt it an honour and a privilege to be entrusted with the direction of the Department particularly responsible for immigration work. Our difficulties during the present period of readjustment have made the position no sinecure; consideration has had to be given to many varied and sometime conflicting interests, and it is hardly to be suggested that the policies followed have in all cases met with unqualified approval. Yet I feel that they have been dictated by a desire for the highest interest of Canada as a whole.

Dr. & Mrs. J. FEINBERG
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DR. S. MODEL
Wishes his Relatives and Friends A Happy and Prosperous New Year.

DR. M. PIVNICK, B.A.Sc.
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Cor. Queen and Spadina Ave.

Dr. T. L. Granovsky
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supported by the best available information concerning Canadian conditions.

All that Canada is, her immigrants have made her, and it is one of the boasts of this country that many a young man, entering the Dominion as an immigrant, sometimes with little or no capital has, by adapting himself to the opportunities which this country offers, risen to a position of independence and, in some cases, of wealth and responsibility. We believe that these opportunities have by no means been exhausted, and that the immigrant entering Canada to-day, particularly the young settler who is prepared to apply his industry to the fertile fields of this country, may embrace opportunities quite as attractive as any which were available in the past, and unsurpassed by those of any other land.

I think that all Canadians, whether by birth or adoption, who give thought to the matter are deeply impressed with the services which have been rendered by immigrants and the sterling qualities which they have contributed as their share of the upbuilding of a Canadian nationality. Nothing could be of greater importance than that these qualities should be generously recognized in all races and that all should work together for the general prosperity of the Dominion.

Again thanking you for the privilege of addressing so numerous and important an audience through the columns of your paper,

Yours very truly,

JAMES A. ROBB,
Acting Minister of Immigration and Colonization.

Toronto.

The Editor,
Canadian Jewish Review.

On the occasion of the solemn Jewish religious festivals of the Day of Atonement and of the New Year, may I be permitted to wish the Jewish citizens of Ontario, more particularly the 40,000 souls of

Dr. and Mrs. J. POLLACK
351 BATHURST ST.
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Conveyancers
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Dr. Abraham C. Lane
199 Yonge St.
Wishes his friends A Happy and Prosperous New Year

Dr. and Mrs. S. I. Moss
184 Bathurst St.
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A Happy and Prosperous New Year

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the Jewish community in Toronto, all religious joys and social benefits of the day?

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We recognize the value of the word "Atonement" in its meaning of At-one-ment between God and man, therefore the Jewish doctrine of Atonement should stand as a symbol of the unity of all people in the Province of Ontario, in which we all enjoy so many privileges both civil and religious.

As the New Year is always an occasion for good cheer, let me wish all your readers a Happy, Healthy and Prosperous New Year.

Yours very truly,
W. H. PRICE,
Provincial Treasurer, Province of Ontario.

The Editor, Toronto.
Canadian Jewish Review.

On the occasion of the celebration of the New Year and the Day of Atonement, let me express first of all my appreciation of the opportunity to send a short message to the Jewish citizens of Ontario upon the occasion of their solemn religious festivals of the New Year and Day of Atonement. Your ancient race has a wonderful history, unlike that of any other. By virtue of a strong intellect, indomitable courage and tenacity of purpose in the fact of centuries of persecution, discouragement and hardships you have not only preserved your identity intact but you have an unique record of success in every vocation in modern civilization, in science, art, politics, finance and commerce. With such noble traditions of the past and such inspiring possibilities in the future, I would urge you to maintain always an especially high standard of Canadian citizenship. For a century and a half your people have lived in Canada and for ninety years they have been entitled to sit in the Canadian Parliament. In the enjoyment of equal rights and full citizenship beneath the British flag you have, however, an equally heavy responsibility with the rest of us. Conduct yourselves, therefore, as exemplary Canadians and guard jealously your reputations as such. As true religion includes your duty toward your neighbour as well as your duty towards your God, you may fittingly remember your civic responsibilities when you are solemnly celebrating your great festivals of the New Year and the Day of Atonement.

Yours sincerely,
L. GOLDIE,
Provincial Secretary, Province of Ontario.

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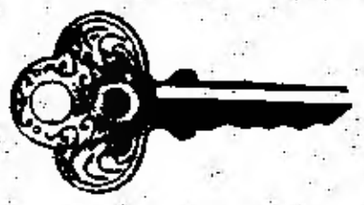

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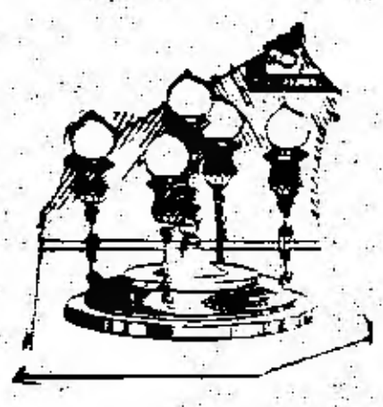
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The Editor, Toronto.
Canadian Jewish Review.

In view of the approaching Jewish High Holy Days in celebration of the New Year and the Day of Atonement, I wish to convey through the medium of your publication to the Jewish citizens of Ontario, my appreciation of the ever-increasing evidences of the determination of the Jewish people to assume to the fullest degree their responsibility as Canadian citizens.

A united Canada is our aim, one in ideal and in purpose; a nation giving religious and political freedom to all classes of its citizens.

I desire to take this opportunity of congratulating the Jews of this country and particularly of this province upon the spirit of co-operation manifested in the upbuilding of the Canadian national life.

Yours very truly,
JAMES LYONS,
Minister Lands and Forests, Province of Ontario.

Toronto.

The Editor,
Canadian Jewish Review.

I take great pleasure in sending a short message to the Jewish citizens of Ontario at the beginning of the Jewish High Holy Days through the medium of the CANADIAN JEWISH REVIEW.

It is the aim of government to have regard to the citizenship as a whole, to devise policies that are applicable to everyone, and, as far as possible, to pay no need to sectional and racial differences. And yet these differences do exist, and a deep loyalty to the commonweal can dwell alongside of other loyalties that are essentially matters of the spirit rather than of the flesh.

The great story of the Jewish people reminds us, in a material age, of the power of idealism. The record of the race in all branches of human learning and art as well as in business is one of the wonders of history. Under the Union Jack the Jewish people have had fair play, and as a result they have reciprocated by taking such a part in public life as they have payed in no other nationality. I feel I can confidently count upon the support of the Jewish citizens in all measures which may have as their object the observance of law and the maintenance of the good name of the Province.

Yours sincerely,
W. F. NICKLE,
Attorney-General of the Province of Ontario.

Toronto.

The Editor,
Canadian Jewish Review.

I wish the Jewish citizens of the Province of Ontario, which comprise many of our most prominent and respected people, a Prosperous and Happy New Year.

Yours sincerely,
LEEMING CARR,
Minister without Portfolio, Province of Ontario.

Toronto.

The Editor,
Canadian Jewish Review.

I consider it a privilege on the occasion of the celebration of your New Year in September next, to extend to the members of the Jewish faith in this Province, my sincere good-will and to remind you that this country recognizes no difference in race or creed. The influence of Israel, worshipping at the shrine of Moses, has always been extended towards the peace and moral uplift of the world and I trust that the New Year will bring forth abundant happiness and prosperity to the members of your faith.

Yours very truly,
A. BECK,
Minister without Portfolio, Province of Ontario.

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OTTAWA SECTION

Ottawa Jewish Organizations

Hadassah Chapter of Ottawa

Mrs. A. J. Freiman, president of the Canadian Hadassah, organized the Ottawa Chapter some four years ago and it has been most active from the beginning. Regular monthly meetings are held apart from weekly gatherings at the homes of the various members when sewing is done for Hadassah work in Palestine. The present membership is in the neighborhood of three hundred. The officers are as follows:

President, Mrs. A. J. Freiman.
First Vice-President, Mrs. L. Leiken.
Second Vice-President, Mrs. H. Freedman.
Third Vice-President, Mrs. W. Shenkman.
Recording Secretary, Mrs. H. Dover.
Corresponding Secretary, Mrs. J. H. Nathanson.
Treasurer, Mrs. A. Slone.
Assistant Treasurer, Mrs. A. H. Coplan.
Executive—Mesdames J. Kizell, B. Pearl, J. Holzman, A. H. Coplan, A. Kert and M. Wener.
National Fund Convenor Mrs. D. Mirsky.
Jewell Fund Convenor—Mrs. A. Slone.
Sewing Convenors, Mrs. B. Goldfield and Mrs. A. Katz.
Entertainment Committee, Mrs. A. Freedman and Mrs. A. Abelson.
Flower Fund convenor, Mrs. M. A. Venis.

Junior Hadassah Chapter of Ottawa

This Chapter was organized on December 27th, 1922, and has a membership of nearly one hundred, who have been instrumental in raising a considerable sum for Hadassah work. The officers are as follows:

President, Miss Bertha Slonemsky.
First Vice-President, Miss Blanche Millar.
Second Vice-President, Miss Fanny Smith.
Third Vice-President, Miss Anne Freedman.
Joint Secretaries, Miss B. Drazin and Miss F. Zivian.
Treasurer, Miss Olive Pullan.
Councillors, the Misses Anne Golub, Ray Goldsmith, Lillian Cohen, Sarah Greenberg, Rose Max, Thelma Dover, Mary Benewick, Fanny Subcob, Ray Salmonoff and Bessie Cohen.

Ladies Hebrew Benevolent Society

This Society has for the last twenty-five years been doing good work relieving distress and helping the sick and needy. The officers are:

President, Mrs. A. J. Freiman.
First Vice-President, Mrs. A. H. Coplan.
Second Vice-President, Mrs. A. L. Florence.
Third Vice-President, Mrs. W. Shenkman.
Treasurer, Mrs. J. J. Marks.
Secretary, Mrs. M. Davidson.
Investigating Committee, Mesdames W. Abelson, R. Kaminsky and L. Davis.
Sick Committee, Mrs. D. Mirsky and Mrs. A. H. Coplan.
Wardrobe Committee, Mrs. M. Shenkman and Mrs. D. Epstein.

Men's Hebrew Benevolent Society

This Society, established twenty years ago, has for its object the care of the poor, looking after strangers in the city, helping the needy to re-esrablish themselves and seeing that all are provided for during the holidays. All enquiries are treated confidentially and the names of those receiving assistance are not mentioned at the meetings. The officers are as follows:

President, Mr. J. Holzman.
First Vice-President, Rev. J. Mirsky.
Second Vice-President, Mr. H. Berlin.
Secretary, Mr. Sam Caplan.
Treasurer, Rev. L. Doctor.
Members of Executive, Messrs. S. Katz, I. Siegler, A. Pomberg, W. Abelson, M. Stein, J. Rachlin.

Ottawa Hebrew Benefit Society

This is the largest men's charitable organization in the community, having a membership of about two hundred, and was founded ten years ago. The members visit the sick and provide for those in distress. There is also a sick benefit fund in connection with the organization. The officers are:

President, Mr. Max Finkelstein.
Vice-President, Mr. M. B. Margosches.
Financial Secretary, Mr. I. L. Cohen.
Recording Secretary, Mr. H. Segalowitz.
Treasurer, Mr. S. Berezin.
Inner Guard, Mr. L. Lobel.
Marshal, Mr. H. Stein.
Trustees, Messrs. L. Nadler, M. Sidney, M. Fleischer.

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Visiting Committee, Messrs. D. Wolfson, A. Bookman and J. Richter.

Entertainment Committee, Messrs. S. Cohen and M. Shulman.

King Edward Avenue
(Adath Yeshurun Congregation)

The officers of the King Edward Avenue Adath Yeshurun congregation are:

President, Mr. A. J. Freiman.
Vice-President, Mr. W. Abelson.
Secretary, Mr. B. Pearl.
Treasurer, Mr. B. L. Davis.
Trustees, Messrs. M. Goldfield, C. Caplan, J. Holzman, L. Petergorsky, Dr. J. N. Nathanson.
Supervisor of Cemetery, Mr. A. Kert.
Assistant Supervisor of Cemetery, Mr. H. C. Slomensky.

Ladies' Auxiliary

This congregation has had since February, 1912, a number of earnest workers comprising the Ladies' Auxiliary. This auxiliary undertakes the care of and provides for the renewal of the furnishings of the synagog and similar duties. A delightful custom is that of presenting to members' daughters on the occasion of their marriage a pair of candlesticks. The present officers are:

President, Mrs. A. J. Freiman.
First Vice-President, Mrs. W. Shenkman.
Second Vice-President, Mrs. B. Pearl.
Third Vice-President, Mrs. M. Shenkman.
Treasurer, Mrs. M. Davidson.
Corresponding Secretary, Mrs. J. Davis.
Recording Secretary, Miss Olive Pullan.
Purchasing Committee, Mr. W. Abelson and Mrs. A. H. Coplan.

Rideau Street Synagogue

The officers of the Rideau Street Synagogue are:

President, Mr. Alec Betcherman.
Vice-President, Mr. S. Cohen.
Secretary, Mr. Louis Caplin.
Treasurer, Mr. Harry Shore.
Assistant Secretary, Mr. B. Lifshitz.
Trustees, Messrs. I. L. Cohen, H. Rose, S. Berezin and A. Fleet.

Ladies' Auxiliary

The Ladies' Auxiliary of this synagogue is an earnest and active one. For the past nine years the ladies have been doing their full share in looking after all that interests the congregation, decorating the synagog, supplying extra provisions when necessary, and so on. They have also looked to the wider activities of the community and have contributed to the Talmud Torah, Keren Hayesod and other good causes. The following are the present officers:

President, Mrs. M. B. Margosches.
First Vice-President, Mrs. Henry Finkelstein.
Second Vice-President, Mrs. M. Zelocowitz.
Secretary, Miss Bessie Tapley.
Treasurer, Mrs. Frank Slover.

Murray Street Synagogue

The officers of the Murray Street Synagogue are as follows:

President, Mr. M. Steinberg.
Vice-President, Mr. M. Applebaum.
Secretary, Mr. H. Sufferin.
Treasurer, Mr. H. Freedman.
Trustees, Messrs. S. Monson, Joe Gold, G. Applebaum and M. Lieberman.

Ladies' Auxiliary

This congregation, though a small one, has its Ladies' Auxiliary, whose chief work at present is raising funds to assist in the erection of the new synagog building for which the ground was recently purchased. The officers are as follows:

President, Mrs. A. Smolkin, Sr.
Secretary, Mrs. D. Applebaum.
Treasurer, Mrs. M. Friedman.

James Street Synagog

The officers of the James Street Synagogue are:

President, Mr. M. Korn.
Vice-President, Mr. B. Laska.
Financial Secretary, Mr. B. S. Gordon.
Recording Secretary, Mr. M. Dworkin.
Treasurer, Mr. A. Sherman.
Trustees, Messrs. C. Tradburks, A. Sunberg and Louis Progrosh.

Ottawa Sunday School

The Ottawa Sunday School, which takes pupils from all over the city, began last session with an enrolment of two hundred girls. These pupils range in ages from five to sixteen years, and are taught elementary reading in Hebrew, religion and Jewish history. At the close of each Sunday's session the pupils all assemble together for the closing exercises, which partake of a religious character. On the various holidays, such as Purim and Chanukah, special celebrations are held. The teachers, who are all voluntary, are:

Principal, Mr. Lazarus Greenberg; the Misses Pearl Goldfield, Fanny Zivian and Lillian Serrine; and Messrs. Abe Lieff, Sam Caplan, B. Shenkman and J. Freedman.

This school was founded twelve years ago by Rabbi Finc, and his love for and knowledge of Judaism still form an ideal to strive for.

Talmud Torah

The Talmud Torah board is composed of representatives appointed by the four congregations in the city. The officers are at present as follows:

Honorary President, Mr. A. J. Freiman.
President, Mr. A. L. Florence.
Vice-President, Mr. M. Lachowitz.
Treasurer, Mr. A. Shaffer.
Chairman of Finance Committee, Mr. H. A. Gittleson.
Chairman of House Committee, Mr. A. Levinson.
Chairman of Educational Committee, Mr. N. Metrick.
Honorary Chairman of Educational Committee, Mr. C. J. Finn. It is in a great measure due to the untiring efforts of Mr. Finn that the Talmud Torah has reached its present state of efficiency. Mr. B. Goldfield is honorary solicitor.

Ladies' Auxiliary

The Ladies' Auxiliary of the Talmud Torah takes an interest in all that pertains to the good of the school, helps to raise funds when necessary, presents prizes, and so on. The officers are as follows:

President, Mrs. A. J. Freiman.
First Vice-President, Mrs. L. Leiken.
Second Vice-President, Mrs. M. Loeb.
Third Vice-President, Mrs. N. Roodman.
Treasurer, Mrs. J. J. Marks.

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Recording Secretary, Miss S. Aronson.

Members of the Council—Mrs. A. H. Coplan, Mrs. H. Rosenes, Mrs. W. Abelson, Mrs. R. Kaminsky and Mrs. B. Pearl.

The Chevra Kadisha

It is the custom in this Society to elect annually four presidents, who serve in turn for three months at a time. The society undertakes all the usual duties of such an organization, and are assisted by a number of ladies.

The four presidents are Messrs. E. Slonemsky, M. Shore, B. Lifshitz and M. Goldsmith.

National Fund

The officers of the National Fund in Ottawa are:

Chairman, Mr. N. Metrick.
Vice-Chairman, Mr. E. Slonemsky.
Secretary, Mr. A. Kruszewski.
Treasurer, Mr. Lazarus Greenberg.

Ottawa Lodge I. O. B. B.

The Bnai Brith in Ottawa, only in existence for two years, is already one of the banner organizations of the city. It has a large and enthusiastic membership, ever ready to help in any good cause. The lodge maintains a war orphan, is a member of the Anti-defamation League, fathers the 30th Boy Scout troop, looks after the Jewish share of the Big Brotherhood movement for Ottawa and district, and in every way holds high the torch of Jewish philanthropic endeavour in the city. Following are the officers:

President, Mr. J. J. Marks.
Vice-President, Mr. B. Goldfield.
Financial Secretary, Mr. B. H. Fogle.
Corresponding Secretary, Mr. Kalman Smith.
Treasurer, Mr. A. Shaffer.
Monitor, Dr. H. Dover.
Assistant Monitor, Dr. A. Stone.

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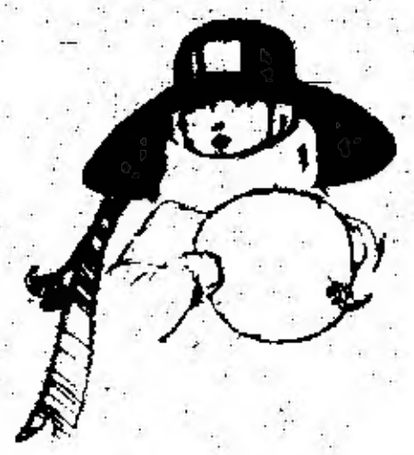

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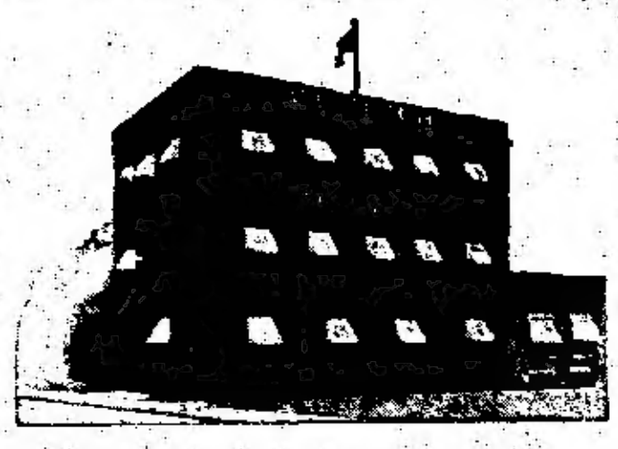

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Bnai Brith Ladies' Auxiliary

A ladies' auxiliary to the Bnai Brith has recently been formed, with the following temporary officers:
Chairman, Mrs. J. J. Marks.
Treasurer, Mrs. J. N. Nathanson.
Secretary, Miss F. Zivian.

Y.M.H.A.

Two years ago the Y.M.H.A. group of Young Judeans was organized with a membership of twenty to thirty boys. Mr. Ben Edelson was then the supervisor of the Junior Y, and to him fell the brunt of the work of managing the club. After Mr. Edelson's resignation, the club members for a while lost interest, but a reorganization took place in January last, with Mr. Nate Abelson as leader. He followed the policy of allowing the boys to run their own affairs, to learn how to conduct meetings, etc., interfering only when his advice was needed. The result was most successful and the club soon came to be known as one of the best in the city, and plans are being made to include a representative on the Boys' City Council to be organized in the fall. In athletics the club has done well both in basketball and baseball. Two big features during the past season were the orchestra of seven pieces with S. Mair as leader, and the weekly paper, of which H. Myers and B. Brodie were joint editors. The newly-elected executive is as follows:
President, A. Lazarus.
First Vice-President, S. Abelson.
Second Vice-President, A. Molot.
Secretary-Treasurer, S. Max.
Chairman of Entertainment Committee, J. Goldberg.
Chairman Literary Committee, M. Koffman.
Chairman Athletic Committee, M. Slone.

Disraeli Chapter, I.O.D.E.

The Disraeli Chapter, I.O.D.E., was founded in 1918, and has since then worked in conjunction with the other Daughters of the Empire Chapters in the city for patriotic objects, one of the chief of these being the secondary education of deceased soldiers' children.

The officers of the Chapter are:
Hon. Regent, Lady Borden.
Regent, Mrs. A. J. Freiman.
Vice-Regent, Mrs. L. Leiken.
Secretary, Miss Fanny Smith.
"Echoes" Secretary, Miss Pauline Gould:
Treasurer, Miss Anne Golub.
Standard-Bearer, Miss Eva Bilsky.
Councillors—Mesdames A. H. Coplan, M. Pearlman, B. Smith, B. Pearl, D.

Hostess at a Unique Party

At the Daughters of Israel's home in New York (32 East 119th Street) the other day, Mrs. Pershie Urdang celebrated her 112th birthday, and invited among her friends at the institution, only those over 100 years of age. At the party were: Mrs. Urdang, 112; Mrs. Fox, 108; Mrs. Tischler, 107; Mrs. Koretzy, 105; Mrs. Goldstein, 103; and two others 102 years old each. The only complaint from the inmates was registered by Isaac Freedman, a mere lad of 92, who was told by his elders to go to bed early if he wished to grow up.

GREETINGS FOR THE NEW YEAR

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Benjamin Brodsky, editor and owner of the Venice, California, "Daily News" can neither read or write. Everything in the paper is read to him by his secretary, Walter Hughes.

Ross, D. Mirsky, N. Metrick, J. Davis, M. Loeb and D. Gluck.

Entertainment Committee—Misses H. Abelson, O. Pullan, R. Greenberg, B. Millar, J. Progrosh and J. Lewis.

Girl Guides

The 12th and 13th Girl Guide companies have been in existence for about seven years. Miss Anne Holzman was leader for most of the time, but her place has now been taken by Miss Pearl Goldfield. There is a membership of about thirty-five.

Boy Scouts

The 39th Boy Scout troop is looked after by the local lodge of the Bnai Brith. There is a membership of about 75, under the leadership of H. Segalowitz.

Jewish National Worker's Alliance

The Ottawa Branch (Local 171) of the Jewish National Workers' Alliance of America was organized last winter by Mr. Hyman Edelstein and officially installed on Sunday, May 27th last. The officers are:

President, Hyman Edelstein.

Financial Secretary, D. Green.

Recording Secretary, H. Simonoff.

Executive, D. Cozlov, D. Slove, S. Drachler, A. Mitchell.

The aims of the Alliance embrace the social and economic advancement of the Jews in common with other peoples, the establishment of the Jewish National Home in Palestine; creation of people's schools where the Yiddish language and literature, art, Hebrew, etc., are to be taught; publication of magazines and volumes of labor-national import. The Alliance is chartered by the United States and Canada as an insurance company, offering life and health insurance according to the insurance laws.

Literary and Dramatic Society

The Ottawa Jewish Literary and Dramatic Society produces Yiddish plays and has helped communal institutions with its services. The president is H. Simonoff. It was founded over twelve years ago.

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The firm of H. H. Popham Co. is now located at 134 Queen Street, Ottawa, where they are carrying on an office supply business. They represent the Steel Equipment Co. of Pembroke in Ottawa and also carry a complete line of office supplies. Mr. Geo. H. Popham is the manager of this firm.

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The Book of Genesis

The most beautiful book of the Bible is the first; and the particular kind of beauty which Genesis contains, the purest essence of poetic story-telling, is found at its noblest in a very few chapters. These are not the stories narrating the Fall of Man or the history of the Flood but the much more simple and human chapters which deal with those unequivocal people of the primitive desert, each one as clear cut and distinct as a picture by Rembrandt—Abraham, Isaac, Sarah, Hagar, Rebecca and Rachel.

When one reads again these deeply cut and gracious vignettes—brief epic poems of nomadic life—one experiences that same delicious shock of æsthetic joy as when after a long absence one returns to the Iliad and the Odyssey. These Hebrew "epics in little" are different enough from the great Greek poems. They are in prose and they are very brief. But the fundamental secret of the epic style is there; and the revelation is borne in upon one again that it is in this "epic" handling of life, rather than in anything lyric or dramatic that one finds the essence of the profoundest poetry, and that this deepest essence of poetry is not subjective or impressionistic but objective and selective; something that attains the ideal by becoming representative of certain universal and eternal aspects of man's life upon earth; something that concerns itself first and last with the mere "recurrent story" of men and women, of fathers and sons, of marriage, of eating and drinking, of concubinage, of flocks and herds, of birth, of old age, of the nostalgia for one's own country, and of the burying of one's own dead in one's own land.

All these selected aspects of man's life, under grandly simplified conditions, are caught up and thrown into relief, with the clear-cut distinctness of great rock-shadows upon burning desert-sand; thrown into relief and heightened under clear, pure, imaginative light-waves, that are at once shamelessly revealing and tremulous with a lovely, liberating romance. Just the significant details of common human life; nothing more than that—details arrested from the flowing of the great stream and recognized for what they are: the story, the events of the story, for better and for worse, of the days of the years of man's life upon the earth!

Few Homeric characters are more distinct and idiosyncratic than this figure of Abraham as he emerges upon the scene travelling, travelling, travelling, with his vast flocks and herds and camels and horses and mules and asses! There is the same curiously personal relation, not obsequious at all on Abraham's part, between him and the good God of his fathers, as existed between that other Grecian wanderer and his goddess of wisdom. This inner understanding with his God gives to Abraham, just as it gave to Ulysses, a certain unconquerable confidence in his star which calms, sustains and comforts him to the last.

Longing for children and angry with the delays of his divine protector, Abraham takes to himself Hagar the Egyptian, one of his wife's slaves. Then ensues a tragi-comic little episode. The slave, carrying now within her her master's child—and can one not see the sophisticated malice on that narrow Egyptian face! -mocked the ageing, childless queen of that heroic caravanserai, mocked her as only Egyptians can mock!

Fleeing in her pregnancy from the fury of the outraged sister-wife, it needed the most tender efforts of the agitated God of the tribe to bring her back and patch up some sort of reconciliation. He achieves this by promising that even now, old as she is, Sarah shall bear a son. At this announcement a strange wild laughter rings through that troubled tent. But the event takes place in its appointed time, and Isaac is born.

In her happiness and in her weakness the voice of Sarah now is pathetically changed: "And Sarah said, 'God hath made me to laugh, so that all who hear shall laugh with me.' And she said, 'Who would have said unto Abraham that Sarah should have given children suck? For I have born him a son in his old age.'"

The personality of Isaac never seems to have the vitality or tenacity of his father Abraham or his son Jacob. In many respects Isaac is the most tender and appealing of the three great figures. He never appears quite equal to the terrific tradition he has to carry forward. There is always something retiring and pensive and even a little helpless about him. With her own Ishmael at her side, beautiful and dangerous as a young panther, the jealous Egyptian peers out at this carefully nurtured old man's

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child, whose face seems already care-worn with a destiny too heavy for his strength; and the young panther beside her must needs fling his own bitter taunt at that solemn cradle. Therefore it came to pass that for the second time the bondwomen was cast forth; but "the thing was grievous in Abraham's sight because of his son."

Years went by, and Abraham still moved with his flocks and herds across the land. At last at Hebron in the land of Canaan among the children of Heth, the aged Sarah died. "And Abraham stood up from before his dead and spake unto the children of Heth, saying, I am a stranger and a sojourner with you; give me a possession of a burying place with you that I may bury my dead out of my sight." Noble and gracious, with that ancient courtesy of the desert, was the answer he received from the owner of the place he chose. "Nay, my lord, hear me. The field give I thee, and the cave that is therein, I give thee. In the presence of the sons of my people give I it thee. Bury thy dead."

At last the time drew near for Abraham himself to die: but as yet Isaac his son, a young man fond of roaming by himself in the fields at eventide, had no mate. The tent of Sarah remained empty and the young man mourned always for his mother. It was then that Abraham called to himself his faithful servant, "the eldest servant of his house," and made him put his hand under his thigh and swear that he would fetch from his own far-off city in the country of Mesopotamia a bride for the son of his old age.

The servant takes his master's camels, together with rich golden ornaments for the maid, and sets out upon his journey over the desert. He reaches Nahor at sunset, and then ensues that unique scene which like the meeting of Ulysses and Nausicaa, has fascinated the imagination of three thousand years. The young Rebekah has no moment of hesitation in obeying this miraculous call.

> What girl
> Now reads in her bosom as clear
> As Rebekah read when she sate
> At eve by the palm-shaded well?

Mounted on one of Abraham's camels the maid is carried away to her unknown suitor, "a damsel very fair to look upon, a virgin, neither had any man known her." The book tells how the gentle, pastoral Isaac made his way slowly across country to meet this strange young girl. "And Isaac went out to meditate in the fields at eventide and he lifted up his eyes and saw and behold the camels were coming. And Rebekah lifted up her eyes and when she saw Isaac she lighted off the camel... And Isaac brought her into his mother Sarah's tent and took Rebekah, and she became his wife, and he loved her; and Isaac was comforted after his mother's death."

To these two were born at one birth the great red-haired hunter Esau and "the plain man" Jacob." For some mysterious reason the meditative Isaac preferred his hunter son, but the beautiful Rebekah preferred Jacob. It was she who put into Jacob's tenacious and acquisitive head the idea of stealing his father's blessing. It was she who cooked the savoury mess that was not the authentic vension "such as he loved." It was she who put the skins of the kids of the goats upon Jacob's hands and upon the smooth of his neck.

The story reads like one of those concentrated tragic incidents in Mr. Hartly's Wessex; for loud and great was the pitiful outcry that filled the tent from the deep heart of the elder of these Hebrew Gemini when he knelt before the old man and found his blessing stolen; loud and exceeding bitter was his cry: "Bless me, even me also, O my father!"

The successful one in this unscrupulous deception remains, as what follows the most obstinate and idiosyncratic of all the three great patriarchs. Not for nothing did the Lord his God change his name to Israel; for in this "plain man who lived in tents" there burned the fiery flame of the very heart of all the Jewish race, their piety, their heroism, their cunning, their indomitable purpose. Jacob's character reveals itself bit by bit as the story proceeds, until the least wrinkle upon his lean, secretive, passionate face limns itself before us. How fiercely he snatches, how patiently he pursues, how obstinately he holds, this tenacious and crafty son of Isaac, the lover of "savoury meats" and "eventide meditations."

He also went to the city of Nahor in the country of Mesopotamia, to find himself a mate from his father's people. It was on his journey thither that as he lay one night with stones for his pillow he saw the vision of "Jacob's ladder," a ladder ascending up from that stony desert, even to where the great Arabian-named stars looked down upon the dark sands! What thoughts must have passed through that calculating, passionate, one-track brain,

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under its white turban, to turn the stones of such a solitude into a great staircase of angels! And then his meeting with Rachel by her well, Rachel his cousin, the daughter of Rebekah's brother, that crafty Syrian! As with some of those deep and narrow countrymen of Mr. Hardy, Jacob's amorous propensities were as intense and unswerving as his avarice for paternal and divine benedictions and his greed for flocks of woolly sheep! "And it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother and the sheep of Laban his mother's brother"—the girl and the sheep together!—"that Jacob went near and rolled the stone from the well's mouth and watered the flocks of Laban his mother's brother."

There, under the exacting and tricky Laban, he served his seven years as sheep-man. For this, fooled by the Syrian, he received the elder daughter Leah in place of the one upon whom he had set his heart. "Leah was tender-eyed, but Rachel was beautiful and well-favoured; and Jacob loved Rachel." For seven more years therefore, he served the man for Rachel. At last with both women and all the children he had had by Leah, and with Joseph his one child by Rachel, and with an enormous percentage of the flocks—the Lord helping him in that matter—he set out to return to the land of Canaan. His one fixed idea now was to propitiate his formidable brother Esau; and this—by the aid of his flocks—he succeeded in doing.

What a re-encounter between those two! With what a sublimely deprecatory gesture and low bowing of that sly old shepherd's head does he indicate to the bewildered warlike sheik how the Lord has blessed him! "And Esau ran to meet him and embaraced him and fell upon his neck and kissed him and they wept. And he lifted up his eyes and saw the women and children and said, Who are those with thee? And he said, The children whom God has graciously given they servant."

But one prefers to take leave of Jacob in one of those strange, desperate moments when his sublime egoism was struggling for something less tangible than woman or children or sheep. "And Jacob was left alone: and there wrestled a man with him until the breaking of the day . . . and he said, Let me go for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob . . . and he said, Thy name shall be called no more Jacob but Israel, for as a prince hast thou power with God and with man and hast prevailed . . . and he blessed him there."—*The Freeman.*

A MERRY SINNER

In Lublin there lived a great sinner. Whenever he conceived a desire to converse with the Rabbi, the latter received him and talked with him as with a confidential friend. Many of the Rabbi's students were angered at this, and one of them said to another: "How does it happen that the Rabbi, who can read the heart of any man the moment he first sees him, and can trace the genealogy of a soul upon the forehead, does not see that this man is a sinner? And if he sees that, how can he associate and converse with him as he does."

Finally the two students plucked up courage to go to the Rabbi and ask him. He answered: "I know these facts as well as you do; but you will recall how I love cheerful, happy men and dislike gloomy and despondent men. This man is a great sinner. Other men repent their sins after they have committed them, and are remorseful for a brief time, then return to their folly. This man, however, knows no remorse and no care, but dwells within his happiness as in a tower. And the charm of his happiness wins my heart."

A DIALOGUE

The Rabbi of Lublin said to his student: "Tell me, my friend, why do you swallow your words when you pray?"

"Because the words are so sweet to me."

"Don't you think that mine may be the same to me?"

"Yours, Rabbi, are sparks of fire. One does not swallow those."

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Communal Life of Hamilton

Every Jewish community to-day has its organizations engaged in communal work, but it is not every one that can boast of so many activities as Hamilton can. For its size compared with other cities the service rendered successfully through these organizations is unique and Hamilton is to be congratulated upon its public-spirited citizens who have made this possible.

United Hebrew Association

The leading organization in Hamilton is the United Hebrew Association. Primarily organized for educational, charitable and social service work, it has become the communal centre of Hamilton. Under its roof every activity is planned and carried out. It has its Family Welfare Board, which takes care of numerous domestic problems, besides the monetary assistance given to the needy. The Hachnosis Orchim is also taken care of here, and many homeless strangers are given meals and lodging and assisted to their nearest destination. Free loans are given and many have become self-supporting through these loans who otherwise would have been a burden on the community. Immigrant aid is part of the work taken care of by this organization. It is supported mainly by members and voluntary contributions. The officers are:

President, Mr. Geo. Ringel.
First Vice-President, Mr. P. Phillips.
Second Vice-President, Mrs. S. Needle.
Hon. Secretary, Mr. M. Geller.
Executive Secretary, Miss Lillian Goldstein.
Treasurer, Mr. A. Halpern.

Hebrew Benevolent Society

This society was organized some five years ago for the purpose of distributing charity. It is supported by membership dues and donations. Their monthly meetings are held regularly in the United Hebrew Building. The officers are:

President, Mr. Sholom Wright.
Vice-President, Mr. B. Goldberg.
Treasurer, Mr. M. Steinberg.
Secretary, Mr. H. B. Sure.

Anshe Sholom Congregation

This is the oldest congregation in the city. It has been in existence over fifty years and is considered the leading congregation although not the largest. The synagogue is on Hughson Street South. Services are held regularly every Friday evening and Saturday morning. The officers are:

President, Mr. A. Goldberg.
Vice-President, Mr. M. Pliskow.
Treasurer, Mr. S. Lyons.
Secretary, Mr. M. I. Shacofsky.

Anshe Sholom Hebrew School

The Hebrew School of Anshe Sholom Congregation was re-organized four years ago, when a curriculum for daily sessions was drawn up, in the conviction that the Jewish youth of this city, boys and girls, require a more thorough knowledge of Judaism. Modern methods have been adopted and the new system installed has proved successful by the the progress made by the pupils who have attended classes regularly. The aim has always been to equip the pupils with a right interpretation of Judaism.

The pupils are so-graded that when they reach the High School department they are in a position to understand intelligently history and religion and the different constructions of Judaism and of Jewish life, orthodox conservative, liberal and Zionist. In this respect, this school is verily unique in this community, for it takes into consideration environment, tendency and points of view of the day. To gain all this, Sunday School alone can never accomplish it. For this reason, in addition to Sundays, it is requisite for pupils registered in this school to attend regularly four times a week. The officers of the School Board are:

Ex-Officio, Rabbi Julius Berger, B.A. Sc.
Chairman, Mr. Meyer Pliskow.
Treasurer, Mr. Meyer Shacofsky.
Secretary, Mr. Solomon Glass.

The teaching staff are Rabbi Berger, Rev. M. Grossberg, Jacob Finkelman, Miss Theresa Sweet, Miss Dorothy Epstein and Miss Lenore Rubens.

Beth Jacob Congregation

The Beth Jacob Congregation is the largest in Hamilton. It has a membership of two hundred and is strictly orthodox. Services are held regularly every morning and evening, conducted by the Rev. J. Levinson, who is the minister of this congregation. In addition to the

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regular services a special service for young people is held every Friday evening under the auspices of the Junior Congregation, of which Mr. Dave Robinson is the president. The officers of the Beth Jacob Congregation are:

President, Mr. Jacob Goldblatt.
Vice-President, Mr. Sholom Wright.
Treasurer, Mr. B. Feldman.
Secretary, Mr. J. Freedman.

Hess Street Congregation

One of the smaller congregations is the above, and is situated on Hess Street. It has a good membership, considering its size. Services are held regularly morning and evening and is very well attended. Rev. M. Grossberg conducts the services. The officers are:

President, Mr. H. Rosenblatt.
Vice-President, Mr. R. Finkelman.
Treasurer, M. Cohen.

Agudas Achim Sfard Congregation

Another of the smaller congregations is the Agudas Sfard. The synagogue is on Ferguson Avenue North and has a fair membership. Services are held regularly every morning and evening, conducted by Rabbi S. Levin. The officers are:

President, B. Goldstein.
Vice-President, B. Feldman.
Secretary, M. Lightsone.

Congregation Agudas Achim Anshe Sfard
(Anshe Poland)

This is one of the latest additions to the Hamilton congregations. Its members are mostly Polish and they hold services regularly every morning and evening conducted in the usual orthodox manner. The president is Mr. S. Boroslovsky; Secretary, Mr. H. Rappoport.

Talmud Torah

The Talmud Torah and the Anshe Sholom Hebrew School are the only two Hebrew Schools in Hamilton. There are about one hundred pupils attending the Talmud Torah, which is free to those who are unable to pay the small fees charged by the Board of Directors. Like all Talmud Torahs it must be supported largely by the community, in addition to the regular support given by the United Hebrew Association and the Vaad Kasherus. The school has to its credit several good Hebrew scholars who have become teachers. The system is very similar to that of the Anshe Sholom with the exception that it is Hebrew-Yiddish translation. The pupils are also graded that when they reach the High School department, they are in a position to understand intelligently history and religion. The teaching staff consists of Messrs. S. Nirenberg and M. Loomer. The officers of the Board are:

President, Mr. J. Goldblatt.
Vice-President, Mr. H. Rosenblatt.
Treasurer, Mr. M. Steinberg.
Secretary, Rev. J. Levinson.

Grand Order of Israel

The Grand Order of Israel was first organized in 1907, and incorporated in 1908. It has a membership of one hundred and fifty and does splendid degree work. It has the usual sick and burial benefits, and is considered one of the strongest organizations of its kind in Hamilton; in fact, in Canada. Unlike others, the treasury boasts of $8,000, which proves the popularity of the lodge. Much good work is done among the members. The Distress Fund, founded purposely for those members who may need assistance, is one of its chief features. The officers are:

Noble Master, Mr. Percy Wright.
Vice-Master, Mr. Max Littner.
Treasurer, Mr. Sholom Wright.
Secretary, Mr. J. Freedman.
Trustees, Mr. L. Lewis, Mr. Dan Kauffman, Mr. S. Bars.

The Lodge has also recently organized a Ladies' Auxiliary, which assists the Order in every possible way. The officers are:

President, Mrs. Canter.
Vice-President, Mrs. Klapholz.
Secretary, Mrs. Caller.

Sons of Abraham

The Sons of Abraham, a similar Order to that of the Grand Order of Israel, has been organized about five years. The benefits are alike, and it does good work among its members. The officers are:

President, Mr. Reuben Levy.
Secretary, Mr. M. Barrach.

Jewish National Workers' Alliance

The Jewish National Workers' Alliance, as its name implies, is an organization for labor only. It is a branch of the National Workers' Alliance, which has its headquarters in New York. The Hamilton Branch has about one hundred members and is considered more united than any other organization of its kind. It has life insurance, sick and burial benefits, and is known as a body who are always willing to assist in any communal

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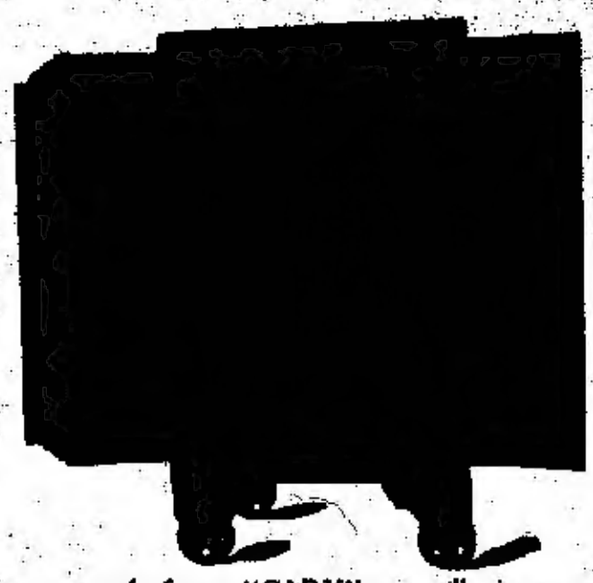

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work. They meet regularly twice a month and their meetings are always well attended, the members taking a keen interest in the proceedings. The officers of this branch are:

President, Mr. S. Chouns.
Secretary, Mr. M. Loomer.

Progress League of Anshe Sholom

The Progress League of Anshe Sholom is an organization for the younger element. Its purpose is to assist the congregation and to meet socially. Their members of about seventy-five meets regularly every two weeks. The League holds several entertainments every season which are usually successful, financially and socially. Their meetings are held in the vestry rooms of the synagog on Sunday evenings. The officers are:

President, Mr. Joseph Sweet.
Vice-President, Mr. Julius Cohen.
Treasurer, Miss Esther Barnett.
Secretary, Mr. Jack Glass.

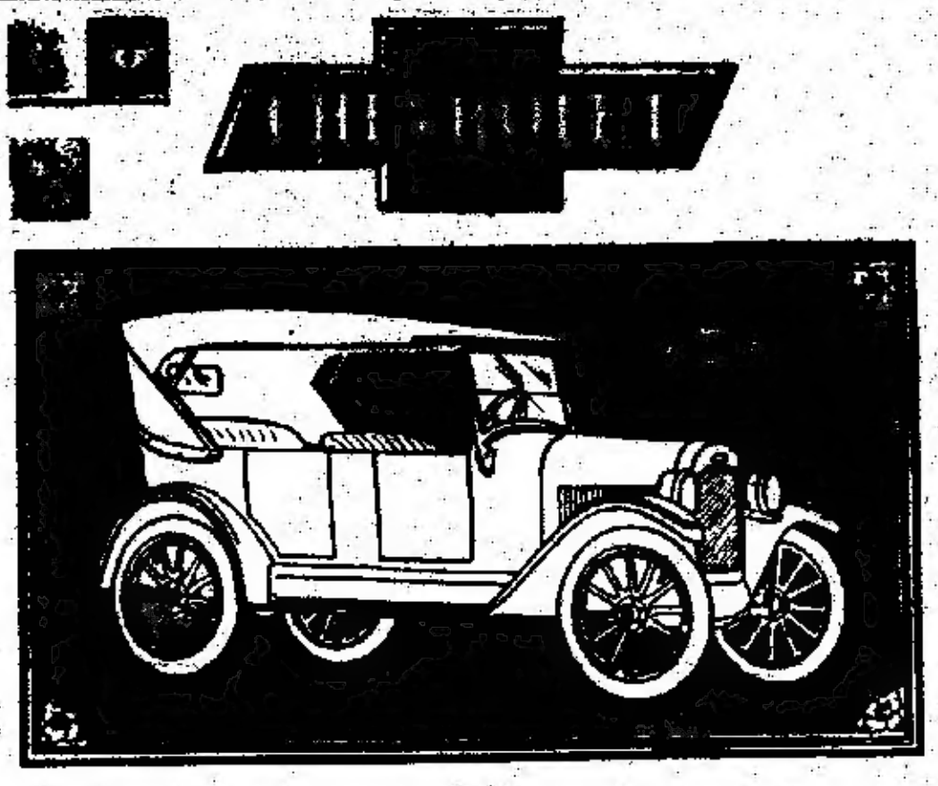
Beth Jacob Social Circle

The Beth Jacob Social Circle is another organization for the younger members of the community. It has a membership of about one hundred and fifty and meets fortnightly in the club rooms of the Beth Jacob Synagogue. The Circle is very popular, its meetings always largely attended, the executive being prepared with a program to entertain their members at every gathering. The officers are:

President, Mr. Ab. Walters.
Treasurer, Mr. D. Sutton.
Secretary, Miss Jessie Levin.

Bnai Brith

Hamilton's lodge is known as the Viceroy Reading Lodge, and has been in



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existence about three years. The members are active in communal work, the Big Brother work being one of the features. The officers of the Bnai Brith are:

President, Mr. David Sweet.
Vice-President, Mr. Moe Levy.
Treasurer, Mr. H. Sideraki.
Secretary, Mr. I. Siegel.

Deborah Ladies' Aid Society

DEBORAH LADIES' AID SOCIETY

The Deborah Ladies' Aid was the first ladies' aid society organized in Hamilton. It has a membership of about fifty ladies, who are the wives of the members of the Anshe Sholom Conbregation. They meet regularly every month. The object of this society is principally to assist the synagogue, and the Sunday School and help in charity work. The officers are:

President, Mrs. M. Simon.
Vice-President, Mrs. J. Bloom.
Treasurer, Mrs. J. Ruben.
Secretary, Mrs. M. Silverman.

Ladies' Aid of Beth Jacob

The Ladies' Aid of Beth Jacob is, as its name implies, a sisterhood to the Beth Jacob Congregation. The main work of the Society is charity, which is administered solely by them. Their monthly meetings are well attended. Unlike the Deborah Ladies, any Jewish woman is eligible to enrol as a member. The officers are:

President, Mrs. H. Freiman.
Vice-President, Mrs. S. Needle.
Treasurer, Mrs. Rose Levy.
Secretary, Mrs. M. Epstein.

Daughters of Israel

Another of Hamilton's Ladies' Aid societies is known as the Daughters of Israel, which was organized chiefly for charity purposes. It is a sisterhood of the Hess Street Congregation. They meet regularly once a month and assist in the chariry work of the community. Their officers are:

President, Mrs. M. Grossberg.
Treasurer, Mrs. M. Lax.
Secretary, Mrs. D. Levy.

Council of Jewish Women

The Hamilton Section of the Council, which has been in existence only one year, has been very active since its inception. It has a membership of eighty, who all take an interest in the social welfare of the community. General meetings are held regularly every third Tuesday of the month, executive meetings every second and fourth Tuesday afternoon. The officers of the Council are:

President, Mrs. M. Levy.
First Vice-President, Mrs. M. Beube.
Second Vice-President, Mrs. B. Epstein.
Third Vice-President, Mrs. S. Needle.
Treasurer, Mrs. Rose Levy.
Financial Secretary, Mrs. S. B. Lyons.
Secretary, Miss Lillian Goldstein.
Assistant Secretary, Miss Belle Cohen.

Zionist Organizations

The Agudath Zion, Hamilton's first Zionist organization, has become merged with the Keren Hayesod. This is an organization consisting of representatives of all organizations in the city and known as the Zionist Council of Hamilton. This Council takes care of all Zionist activities, and is looked upon as the only one to whom all Zionist matters can be referred. The Council has

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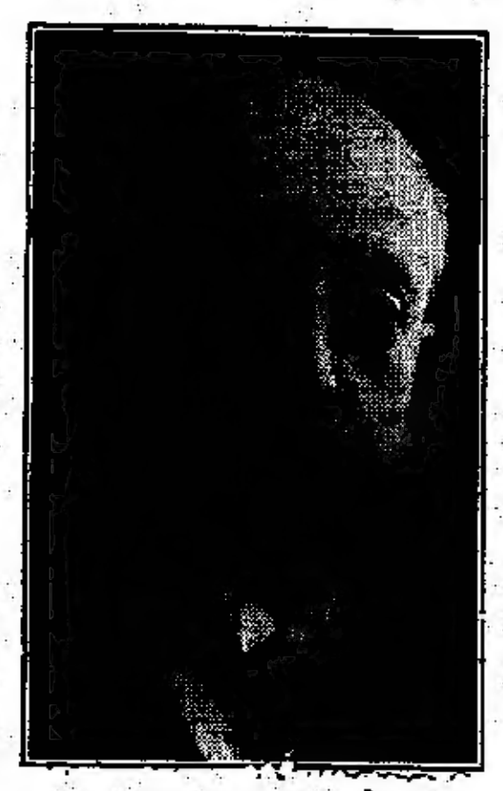
A wheat field of the agricultural experiment station Upper Galilee, Palestine, directed by Prof. Warburg.



PROF. OTTO WARBURG

Prof. Otto Warburg, now in America, says Hebrew University in Palestine is beginning to function. The noted scientist, former president of Zionist Organization, reports Keren Hayesod is building economic and cultural foundations of Jewish Homeland.

done splendid work in the past and is planning an extensive program for the fall. The officers are:

President, Dr. M. Siegel.
Vice-President, Mr. P. Phillips.
Treasurer, Mr. H. Siderski.
Secretary, Miss L. Goldstein.

Hadassah

Hamilton has only one Chapter of Hadassah to its credit so far, and it has been responsible for all work accomplished by the women Zionists of Hamilton. The members have been active in the recent campaign for the Keren Hayesod and in all matters have assisted the men in their plans which they arranged for the Keren Hayesod. The Chapter meets regularly once a month. It has a membership of one hundred. This number is small for a community the size of Hamilton and it is the intention of the executive to have a re-organization early in the fall and enrol every Jewish woman under the banner of Hadassah. The officers of the Chapter are:

President, Miss Lillian Goldstein.
Vice-President, Mrs. H. Freiman.
Second Vice-President, Mrs. S. Needle.
Treasurer, Mrs. Ruben Levy.
Secretary, Mrs. L. Stossel.

Young Judaea

The Young Judaea circles are popular with the youth of Hamilton. Meetings are held regularly every Sunday afternoon during the winter and in the summer outdoor meetings are arranged and taken care of by Mr. Morley Goldblatt, leader of Young Judaea.

The girls' circles are also very pop-

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ular. They meet regularly and have an interesting program of study and entertainment. Miss Rose Halpern is the leader of the girls, and she predicts that the coming season is going to be a banner one, as so many girls are eagerly waiting for the circles to re-open.

Another circle which has become very popular of late is the Hatikvah. The members are the older boys and girls of Young Judaea, ages fifteen to eighteen. These have organized themselves into a separate circle, adopting the Young Judaea program.

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The Cary Safe has been manufactured for the last half century and there are thousands of Cary safes in use in Canada at present. In the great fires throughout Canada within the last 20 years, Cary safes have proven that they have no equal. Recently in the great conflagration at Haileybury were severely tested and again rpoved their wonderful fire resisting qualities, as there was one laid in this fire that had the wheels and brackets melted off and yet the contents were found in perfect condition.

LOVE'S BIDDING

A student asked Rabbi Schmelke: "We are bidden to love our neighbors as ourselves. How can I do that when my neighbor does me ill?"

The Rabbi answered: "Thou must understand the command aright: love thy neighbor as something that thou art thyself; for all souls are one. Each is a spark from the original soul, and that original soul is in all of you, as thy soul is in all the limbs of thy body. It may sometimes happen that thy hand slips and strikes thee. Wouldst thou then take a rod and beat thy hand because of its blunder, and thus add to thy pain. So it is if thy neighbor, whose soul is part of thy soul, does thee ill in his blindness. If thou dost retaliate upon him, thou merely injures thyself."

The scholar asked again: "But if I see a man who does ill to God, how can I love him?"

"Dost thou not know," said the Rabbi, "that the world soul issues from God, and that every human soul is a part of God? And wouldst thou not pity it, didst thou see one of the holy sparks from that soul caught fast and likely to be extinguished?"

MISFORTUNES

Rabbi Schmelke and his brother once went to their teacher, the Rabbi of Meseritz, and said to him: "Our wise men have said a saying that leaves us no peace, because we cannot understand it. It is by the saying that man ought to praise God for ill fortune as much as for good fortune, and should welcome both with equal gladness. Explain to us, Rabbi, how we are to understand that."

The Maggid answered: "Go into the school-house. There you will find a man smoking a pipe. The man is Sussya. He will explain it to you."

They went into the schoolhouse and asked their question of Rabbi Sussya. He laughed, and said: "You have hunted up a fine party for your question. You must go to someone else, and not to a man like me, for I have never experienced misfortune in my life."

They knew, however, that all of Rabbi Sussya's life, from the time of his birth to the day when he thus spoke to them, had been one long period of pain and suffering. Thereupon they understood.

OPPOSITION

Rabbi Moses had been from his youth an enemy of the Chasidic doctrine, which seemed to him an untrue and wicked heresy. Once he was visiting his friend, Rabbi Joseph Ascher, who like himself was an enemy of the new teaching. It happened that just at that time the prayer book of Master Liura, the Venerable, who was the leader of the Chasidic sect, was first printed. When a copy was brought to the two Rabbis, Rabbi Moses jerked the heavy volume from the hands of the messenger, and cast it upon the ground. Rabbi Joseph Ascher picked it up and said: "After all, it is a prayer book, and we must not treat it disrespectfully."

When this incident was related to Rabbi Jacob of Lublin, he said: "Rabbi Moses will join the Chasidim, but Rabbi Ascher will continue an opponent of that sect. For he who is an ardent enemy may become an ardent advocate; but he whose enmity is self-contained and moderate will never change."

And so it happened.

ON THE IMITATION OF GOD

The Rabbi of Sassof once gave his last coin to a man of evil reputation. His students reproached him for it. Whereupon he replied: "Shall I be more particular than God, who gave the coin to me?"

Seeing the Canadian Pacific Rockies

Nature has thrown up the Canadian Rockies on so vast a scale that the human mind can with difficulty grasp their greatness except by some comparison. The transcontinental trains take, roughly, twenty-four hours to pass from Cochrane, at the entrance to the Rockies, to Mission, some forty miles east of Vancouver. The simplest parallel is that of the Swiss Alps, which throw their giant barrier between Italy and France. Two of the best known railway routes across the Swiss Alps are the St. Gothard and the Simplon, and in each case five hours is all the time taken by the express through trains—five hours on the St. Gothard route from Lucerne to Como; five hours on the Simplon route from Lausanne to Arona. When, therefore, Edward Whymper, the hero of the Matterhorn, described the Canadian Pacific Rockies as fifty Switzerlands thrown into one, this certainly was no exaggeration. Snowy peaks, glaciers, rugged precipices, waterfalls, foaming torrents, canyons, lakes like vast sapphires and amethysts set in the pine-clad mountains—these have been flung together in unparalleled profusion on a scale which Europe has never known.

From the roof-garden of the Hotel Palliser in Calgary you can see the foothills of the Rockies, dull blue with shining peaks against the horizon. As the train glides westward up the long transverse valleys—old grooves down which the spent glaciers came from the higher mountains—the prospect grows more awe-inspiring with every mile, till the train leaves the foothills for the real Rockies—peaks that touch heaven.

The coloring is intense in the foreground, filled with soft suggestion, with unguessed witchery of semi-tonal shade as the prospect dips and fades away from you. The skies are raw blue, the snow on the summits is whiter than sea-foam, whiter than summer cloud, white with a glistening untouched whiteness that cannot be named.

The still valleys are full of jade pine trees that face into amethyst and pearl distances. The spray of a 300-foot cataract is like spun glass. The huge bulk of a tireless and age-old glacier is milky green. The rocks are of every shade and subtle blending that the palette of the First Artist could produce.

Here in this wonder world, this bit of the raw glacier era let down into neat and finished North America, the Canadian Government has preserved five National Parks which dwarf into insignificance any other parks in the world. There is Rocky Mountains Park, with headquarters at Banff; there is Yoho Park, reached from Field and Emerald Lake; there is Glacier Park on the slopes of the Selkirk Mountains farther west; there is Kootenay Park, lying along each side of the Banff-Windermere road, now under construction, easy to visit from Lake Windermere Camp on the railway running south from Golden, and Revelstoke Park, overlooking the Columbia Valley. Altogether there are nearly 170 miles of the most wonderful carriage roads in the world; there are pony trails innumerable where you can see, between straight pine trunks, blue valleys that yawn to mid-most depths; and there are automobile roads in being or under construction, such as the Highway of the Great Divide, from Banff, over Vermilion Pass by way of the Sinclair Canyon to the Windermere District of the Columbia Valley, down which it goes through the deep forest to the Crow's Nest Pass.

There are few achievements in history to parallel the laying of the Canadian Pacific steel across untouched wilderness and prairie to Calgary (which appeared like the magician's pillar when the road tapped the plain), and from Calgary to the Coast over the Kicking Horse and through Connaught Tunnel.

In the old days the Royal train containing the present King of England as a passenger was hauled from Field to Hector by five huge locomotives. To-day that old 4.5 grade is a carriage drive, one in the fairy spider-web of sightseeing tours that radiate from Field. The main line now traverses the valley of the Kicking Horse River between these two stations, with an increased length of 4.1 miles and a maximum grade of 2.2 per cent.

Two of the tunnels were engineered in spiral form. The first goes 3,255 feet into Mount Cathedral and out again, issuing 54 feet higher up than it entered. The second contains 2,900 feet of curving excavation and secures a rise of 50 feet. The sightseer can therefore witness the strange phenomenon of a railway traversing the valley by three lines at different elevations, crossing and recrossing the river by four bridges. Two engines on the easy grade thus attained can do the same work that used to call for four.

Until December, 1916, the railway climbed over the top of Rogers Pass through a gorge, subject in winter to heavy snowslides, against which the track was protected by four miles of snowsheds. These are now evaded by the doubletrack Connaught Tunnel, the longest in North America, which pierces its way through Mount Macdonald. From portal to portal this tunnel measures 26,400 feet, but so straight is the line that the exits are never out of sight.

Moraine Lake and Valley of Ten Peaks

The coach may be taken, either forenoon or afternoon, to Moraine Lake (distance, nine miles), situated in the deeply impressive Valley of the Ten Peaks. From the road one sees an interesting rock formation known as the Tower of Babel. Ponies may be taken up Paradise Valley, via either the Saddleback and Sheol Valey, or via the low trail. The journey is continued up the valley to a short branch trail leading to the Giant's Steps, a step-like rock formation over which the water glides in silver sheets. The journey may then be continued across the valley to Lake Annette (altitude, 6,500 feet), a tiny emerald sheet of water on the side of Mount Temple,

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and thence back to Lake Louise. Distance thirteen miles, and the journey eight hours.

Field and Emerald Lake

Nestling at the foot of glorious mountains, Field is the stopping-off station for those who wish to visit the Yoho Valley, with its great glacier and its famous waterfalls—the Twin Falls and the Takakkaw Falls.

Nothing could be a more unique experience than to drive out to Emerald Lake and from there ride along the high line trail to Twin Falls. There is boating and fishing at the cosy little chalet on the lake which lies, as green as English grass, in its setting of sombre hills. When the trail bends north toward the Falls, you climb into another world. Across on a sky-high meadow, mountain goats browse on the close grass that is the sole form of verdure at that altitude. You pass over the torn and chiselled path of a primeval glacier, like a vast, dry torrent bed.

So much for what the traveller sees en route. The stopping places are even more unique than the main-line sights.

Banff, Lake Louise, Emerald Lake, Glacier, Sicamous—these have their hotels whose windows open on fairyland, where music helps to pass the evening after a glorious day. Banff has an excellent golf course near the hotel. Fishing, hunting, climbing, riding, driving, exploring. Alpine flower hunting, wonder photo taking—these are the "frill" doings in the Rockies. The biggest and most solid pleasure is just living—living where the air has never been contaminated with soot, where you can go from summer to snow any time you want to, where you don't need any alarm clock to get up, any cordial to put you to sleep, any dinner bell to tell you to eat.

Lake Louise, the gem of the Canadian Pacific Rockies.

Banff

Situated in the heart of the Rocky Mountains Park of Canada, a great national playground covering an area of 2,750 square miles, plentifully supplied with trails.

At Banff the Canadian Pacific has erected a first-class mountain hotel, with dining rooms capable of seating 600 people at a time. This hotel has its own warm sulphur swimming pool, with fresh water pool adjoining.

An active Alpine Club, with over 500 members and headquarters at Banff, holds a camp each year in the Canadian Rockies and welcomes those who have the ambition to climb a peak at least 10,000 feet high. There is plenty of choice, for according to a list recently compiled from Government measurements there are 147 peaks over 10,000 feet, of which 46 are over 11,000 feet. The Canadian Pacific Railway has a number of experienced Swiss guides attached to its mountain hotels. These guides were originally imported from Europe, but now have a picturesque little colony at Edelweiss, near Golden, B.C.

President A. O. Wheeler of the Alpine Club of Canada, writes: "Apart from the wonderful and unexplained exhilaration that comes from climbing on snow and ice, and the overwhelming desire to see what lies beyond, your true Alpine enthusiasm glories in the wide-spreading spectacular panorama that is seen from a mountain top, when all in view is spread before him as on a living map. It is in places such as these, where the prescience of an Almighty Power is ever present, and which can only be attained through hard bodily exertion, that he loves for a brief space to enjoy the wonders that are spread at his feet."

Banff is rapidly becoming an important centre for winter sports, the Annual Carnival attracting ski-jumpers of international reputation.

Lake Louise

The Pearl of the Canadian Rockies (altitude, 5645 feet).

"Probably the most perfect bit of scenery in the known world. A lake of the deepest and most exquisite coloring, ever changing, defying analysis, mirroring in its wonderful depths the sombre forests and cliffs that rise from its shores on either side, the gleaming white glacier and tremendous snow-crowned peaks that fill the background of the picture, and the blue sky and fleecy clouds overhead."—Lawrence J. Burpee, in "Among the Canadian Alps."

On the shores of the lake the Canadian Pacific operates a magnificent chateau hotel—open in the summer.

Some there are who are satisfied to sit on the verandah of the hotel watching the marvellous kaleidoscope of color while others are eager to be out on the trail either on foot or on the back of a sure-footed pony. These trails are being constantly improved and extended, so that there is a wide selection from which to choose. The hotel itself occupies a very large area, and during the past few months the kitchen facilities have been greatly increased. No more beautiful spot and no more comfortable hotel could be chosen to make either a short or long stay in the Canadian Pacific Rockies.

Banff Springs, Hotel. Fairholme Range in the background.

KINDNESS TO ANIMALS

When Rabbi Wolf, of Zbaraz, was upon a journey he would not permit the driver to beat his horses, saying to him: "You have no need even to scold them, if you understand how to address them properly."

THE VAIN HERMIT

Someone told a Rabbi about a man who was dwelling alone in the wilderness that he might acquire holiness. Whereupon the latter replied: "Many thus withdraw into a wild place, and watch through the bushes to see if people are admiring them from the distance."

BEARING ONE'S OWN LIGHT

A young Rabbi complained to his teacher: "During the hours when I am studying, I feel filled with life of light, but as soon as I cease to study, that all disappears. What ought I to do?"

Whereupon the Rabbi answered: "That is like a man who journeys through a forest on a dark night, and part of the way is accompanied by another who carries a lantern. At length they come to where their paths divide and each must go on alone. If each carries his own lantern, he need fear no darkness."

LONDON SECTION

London has two orthodox synagogues. The Wellington Street Synagogue has a membership of forty. The president of this Synagogue is Mr. J. Waidenbaum.

The Horton Street Synagogue is a new modern structure. Its architecture is admired by many. The Synagogue, which has just been completed, will be opened for the first time Rosh Hashonah. In the basement of the building is the modern-equipped Talmud Torah, specially built for the purpose. Classes will be conducted there this season. The membership is forty. The president is Mr. M. Siskind.

Hadassah Chapter

The Hadassah Chapter was organized in London, six years ago. Its membership of one hundred and five embraces nearly all the Jewish women of the city. Its object is to spread Zionist propaganda, assist in raising funds, and help in Hadassah work. Prominent out-of-town speakers are invited to address the gatherings at their annual functions. The chapter has been particularly active in contributing the following sums: $300 for the maintenance of three adopted orphans, $200 for Keren Hayesod, $100 for the Hadassah Hospital, $100 for the Sick Children's War Memorial Hospital. Meetings are held monthly in the Synagogue chambers. Teas are given to raise funds and holidays are fittingly celebrated. An annual banquet is given at which the yearly report is read by Mrs. I. Goldstick. The officers are: President, Mrs. M. Fishbine; vice-president, Mrs. B. Willinsky; treasurer, Mrs. W. Leff; corresponding and financial secretary, Mrs. I. Goldstick; recording secretary, Miss Leah Lewis. Trustees, Miss D. Fox, Mrs. M. Berjan, Mrs. M. Packer, Mrs. H. Packer.

The Herzl Zionist Society

The society was organized by Mrs. I. Goldstick, who for a number of years was its capable leader. The society has done valuable work in the past in its Young Judaea work and more is expected.

Daughters of Zion

The society has a membership of 35 girls. The activities of the society are to raise funds for Zionist work. A number of social gatherings are held during the season by the Society and money realized is given to the fund.

Lovers of Zion Society

This society is the parent organization of all other organizations in London. It was organized ten years ago and has been the source and inspiration of Zionist activities. The membership of the society has now reached 65. It concerns itself with large campaigns such as Keren Hayesod and National Fund.

The Keren Hayesod campaign was inaugurated at a meeting addressed by Dr. Alex. Goldstein and presided over by Mr. I. Goldstick. $3,000, the entire quota and objective was raised, $30 per capita. Only $50 of the entire pledges have remained unpaid. The officers were: President, Mr. J. Ginsberg; treasurer, Mr. D. Rose; secretary, Mr. I. Goldstick; committee, Mr. W. Agranove, chairman; Mr. A. Eisler, Mr. J. English, Mr. M. Fishbine, Mr. Chas. Finkelstein, Mr. M. Fink, Mr. L. Greisman, Mr. W. Leff, Mr. M. Lerner, Mr. B. Lewis. Meetings were held in conjunction with the campaign, followed by social functions. At the winding-up meeting, Mr. D. Rose, treasurer, was presented with a golden book certificate in appreciation of his services in the campaign and in honour of his leaving the city to reside in California. The success of the campaign was largely due to the active interest of Mr. I. Goldstick. Neighbouring cities, St. Thomas, Stratford, Ingersoll, Woodstock, Chatham, Galt and Guelph were visited by members of the committee with the object of collecting money for the campaign.

Young Judaean Boys of London

The Society meets in its own club-rooms, familiarizes itself with general Young Judaea work, and arranges its own social gatherings on special occasions. Its programme is literary and athletic. The circle has displayed talent in its dramatic undertakings. The circle has contributed to the Keren Hayesod and responded in a gratifying manner to all appeals made. Regular Sabbath services are conducted Friday and Saturday in the club-room.

BRITAIN NEEDS JEWISH PALESTINE, TELEGRAPH SAYS

London (J.T.A.)—Palestine is of primary importance to England, the London "Daily Telegraph" declares in an editorial to-day reviewing the series of articles on the Palestine situation by Sir Martin Conway, which have just been concluded in that paper.

"Until Palestine was secured, it was a menace to England," the paper declares. "If Palestine were to be independent, British troops defending the Suez Canal would have to camp in the desert," it contends.

The maintenance and development of the Jewish Homeland in Palestine will benefit the British Empire as a whole, it concludes.

POSTER DEPICTS JEWS DEVOURING POLAND

Lodz (J.T.A.).—A new anti-Semitic poster has made its appearance here. It depicts a spider which is dubbed Palestine seeking to wrap its coils around the Polish eagle. The poster is to be seen in all parts of the city.

RABBIS INSIST ON SEGREGATING WOMEN IN SYNAGOGUES

New York (J. T. A.)—The present tendency to build synagogues in which men and women worshippers occupy seats side by side in the same pews is decried in a statement issued to-day by the Union of Orthodox Rabbis of America.

The tatement points out that the "gaonim" of old pronounced a ban on such synagogues and declares that it would be preferable for devout Jews to worship in the privacy of their homes rather than in such synagogues or temples.

The pronouncement of the orthodox American rabbis is re-enforced by a manifesto of distinguished European rabbis who vigorously condemn joint worship.

BERGSON APPOINTED TO COUNCIL OF LEGION OF HONOR

Paris (J.T.A.) — Henri Bergson, famous Jewish philosopher of France, has been appointed a member of the Council of the Legion of Honor. He succeeds General Marchand.

The appointment was foretold by the J.T.A. some time ago.

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WINNIPEG SECTION

The Jewish Orphanage and Children's Aid of Western Canada

History of Its Growth and Development and Its Activities

Prior to April, 1912, Jewish children who were left orphans and dependent upon the public, were placed in non-Jewish homes or institutions. With the Jewish population of Winnipeg and Western Canada growing larger and more progressive, it became a foregone conclusion that such a condition would not long be allowed to remain. The Jewish characteristic of looking after their own soon asserted itself and led to the inauguration of a Jewish Orphanage for the purpose not only of feeding and housing these unfortunate dependents but also of educating them and bringing them up in the faith of their forefathers.

The Hebrew Ladies' Orphan Home Association (later developing into the well-known Ladies' Society of the Jewish Orphanage) had been formed in 1912 in the interests of the establishment of a Jewish Orphans' Home. About the same time the local Bnai Brith lodge also took the matter up and pledged itself to provide a Home. The first concrete step towards realizing such an objective was taken when, at a meeting between representatives appointed in September, 1912, by the Bnai Brith lodge, then under the presidency of Mr. L. Rice, and representatives of the Hebrew Ladies' Orphan Home Association, which was held in January, 1913, it was decided to leave in the hands of a joint committee the completion of a program for the inauguration of a Jewish Orphans' Home. The chairman of this committee, Mr. R. S. Robinson, made an offer of a substantial sum of money towards the proposed project, on the condition that the institution bear the name of his mother, Esther Robinson, whose name he desired to commemorate. Views and opinions of different sections of the community differed with regard to this proposal, and Winnipeg, hitherto without a shelter for Jewish orphans, found itself in a short space of time with two such institutions.

On July 25th, 1913, the Canadian Jewish Orphanage came into existence with Mr. A. H. Aronovitch, well-known in business circles and in communal work, as its first president. Simultaneously announcement was made of the purchase of two houses on Robinson Street by a group of men for a similar purpose, and to be known as the Esther Robinson Orphan's Home, with Mr. D. Balcovske as its first president.

On September 22nd, 1913, the Canadian Jewish Orphanage rented premises at 113 Selkirk Avenue and the constituent members pledged themselves to the program of purchasing a large tract of land with a view ultimately to the erection of a new orphanage, old folks' home and Jewish hospital. The outbreak of the Great War the following year, however, arrested the amplification of such a plan. Then, too, there was a growing feeling amongst the general community that there was no need nor reason for two orphan homes both with the same objectives, both serving the same purpose but under separate management and separate roofs, and both appealing to the same public for assistance and support. Before proceeding with the purchase of permanent quarters it was decided therefore to enter into negotiations with the Esther Robinson Home, then under the presidency of Mr. M. Haid, with a view to amalgamation.

During this period the Canadian Jewish Orphanage outgrew itself and moved to better quarters at 327-329 Manitoba Avenue. The negotiations continued until October 14th, 1916, and at the final amalgamation meeting presided over by Mr. Max Steinkopf, a get-together decision was reached and all legalities were left to the attention of Messrs. E. R. Levinson and E. A. Cohen, well-known barristers, who have since died.

These matters settled, a general election was called for February 5th, 1917, when the late Mr. E. R. Levinson was elected president and with him the following band of faithful men and women workers constituting a strong Board of Directors:

Mrs. Kirshner, Vice-Pres.	Sam Bere, Vice-Pres.
D. Spivak, Treas.	
Mr. R. S. Robinson	Rev. Sandheim
Mr. S. H. Green	Mr. Kaplanovich
Mr. Sodomsky	Mr. S. Kolman
Mr. M. Haid	Mr. S. Ripstein
Mr. B. Levinson	Mr. S. Soffer
Mr. B. Sheps	Mr. Max Steinkopf
Mrs. Saltzman	Mrs. Rosenblatt
Mrs. Shore	Mrs. S. H. Green
Mrs. Romoff	Mrs. Shaffer
Mrs. Attruben	Mrs. Shulman
Mrs. Nachmanson	Mrs. Friedman
Mrs. Spivak	Mrs. Fishman
Mr. S. Shore	Mr. S. Goldman
Mr. L. Berger	Mr. P. Stephany
Mr. L. Snider	Mrs. B. Levinson
Mrs. Pesotchin	Mrs. Copp
Mrs. Berman	Mrs. Oretzki

Miss Rose Ripstein

The first and most important task was to secure a qualified superintendent, and the Board applied for assistance to the headquarters of the Independent Order

J. B. NICHOLSON, President
J. W. CAMPBELL, Vice-President
T. JACKSON, Sec'y-Treas.

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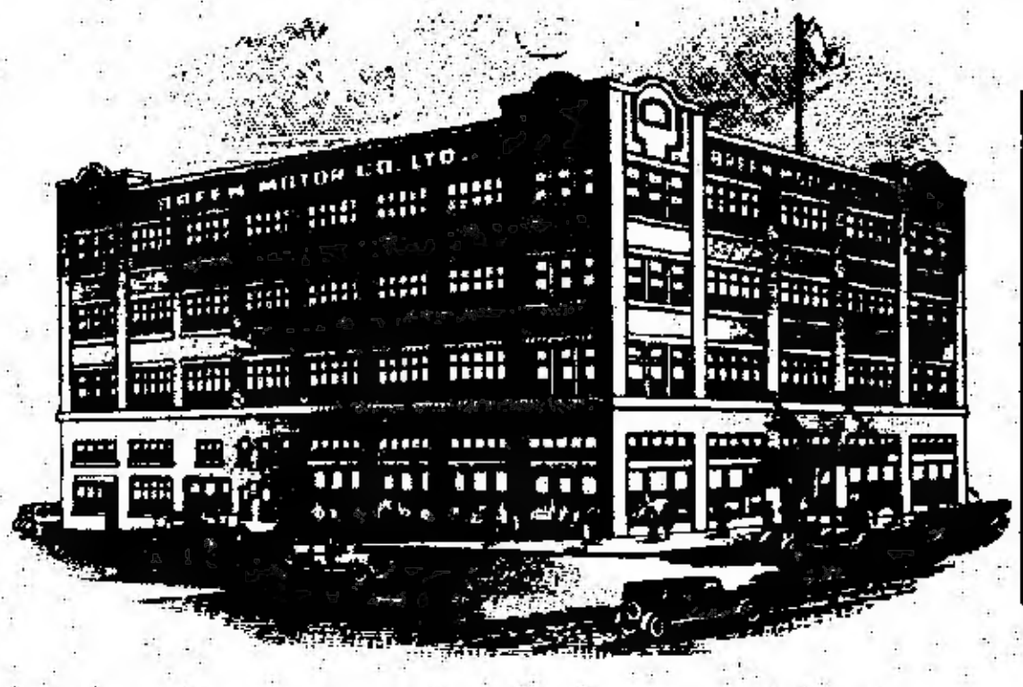
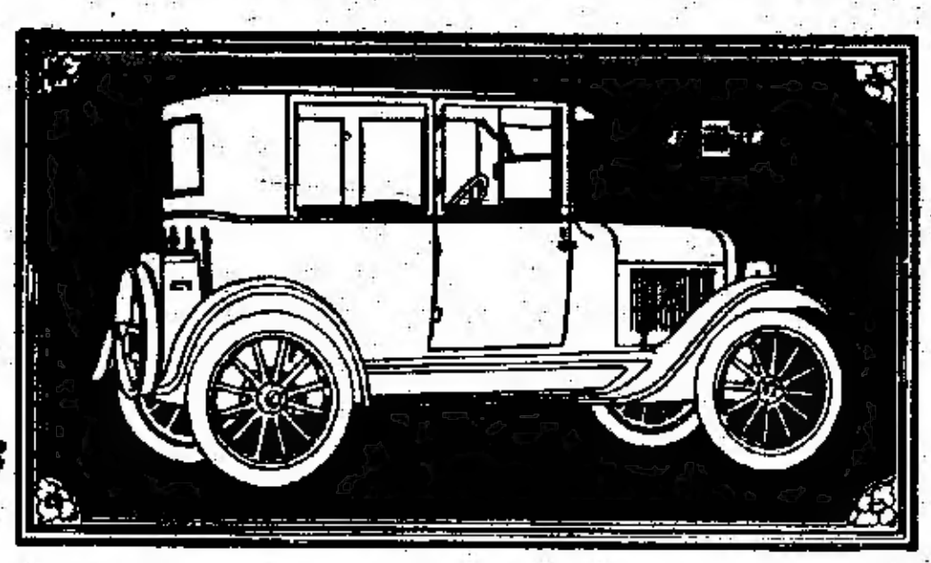


CHEVROLET SEDAN



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CHEVROLET OLDSMOBILE OAKLAND

of Bnai Brith at Chicago, and their choice was Mr. I. L. Greenberg, then assistant superintendent of the Marks Nathan Jewish Home in Chicago. Both Mr. and Mrs. Greenberg had been actively engaged in such work in New York and Chicago and in April, 1917, they came to Winnipeg as superintendent and matron respectively of the Home. The new superintendent came with advanced ideas on child care, ideas that were new to our Jewish public, new even to the directors themselves, but he found in the president and amongst the members of the board a sufficient number of men and women of a progressive mind who were ready and willing to co-operate with him in the new ideas that he brought to the work and he was soon able to win over and bring the public to an appreciation of a Home managed on highly advanced and progressive lines. Through an intensive propaganda judiciously planned he gained for the Home a large measure of support and good-will from the Jewish communities of Western Canada from Fort William to Vancouver, without whose co-operation and assistance the Home could not have successfully carried on its work and fulfilled its responsibilities.

The number of inmates in the Home began to grow rapidly and soon the premises at 1280 Main Street became totally inadequate. The danger of sickness and disease through crowded conditions was apparent and the desire for a new Home was revived. The Home became so overcrowded that children were sleeping two in a cot and the determination to build a permanent Home became greater and greater until compelled by the force of these circumstances the board decided to undertake the biggest communal job in the history of Canadian Jewish endeavor, to put on a campaign throughout Western Canada to raise $100,000 for a new Home. The Board was enlarged for the purposes of the campaign. The president surrounded himself with a band of energetic and faithful men and women who devoted themselves with a spirit of self-sacrifice that was nothing short of admirable and who gave unbegrudgingly of their time, money and brains to further this cause of orphans. The women's organization redoubled its energies and under the energetic leadership of Mrs. S. Colman grew to a membership of 1,500 unremitting workers in the one cause. The executive committee at the time of this great campaign consisted of the following:

E. R. Levinson,
President.

Charles Tadman, Vice-Pres. — Mrs. R. Goldin, Vice-Pres.

David Spivak,
Treasurer.

Aaron Rabinovich,
Chairman of Finance.

Mandel Lurie,
Chairman of Propaganda

Rose E. Ripstein,
Chairlady of House.

Abe Weidman,
Chairman of Admission.

Harry Steinberg,
Chairman of Education.

P. Schachter	J. L. Cohen
P. H. Brotman	M. H. Brotman
L. Leipsic	W. Plum
J. Gerschfeld	L. D. Morosnick
M. H. Levinson	Goldie Finesilver
M. Spivak	Saidye Rosner
R. J. Kimmel	Mrs. B. Levinson
Mrs. S. Vanbelovich	Mrs. S. Wolodarsky
Mrs. L. Malcove	Mrs. R. Porter
Mrs. S. Buchalter	Mrs. E.R. Levinson
Mrs. S. Colman	Mrs. K. Kershner
Mrs. A. Rabinovich	Mrs. R. Bay
Mrs. J. Ripstein,	Mrs. S. Saltzman
Mrs. R. Moss	Mrs. R. Schiller
Mrs. A. Rafalsky	Mrs. G. Gunn

MEDICAL STAFF

Dr. D. M. Genoff	Dr. G.Kalischmann
Dr. H. Herchmann	Dr. L. Berrovitch

Dr. O. Margolese

With such a band of faithful workers abounding in enthusiasm, energy and the spirit of self-sacrifice, and with a public response unprecedented in its generosity, the campaign made rapid progress.

Seventy-five honorary directors were appointed in the various Jewish centres in the West to assist in the campaign. Mr. Ben Schachter took charge of the country campaign and Mr. A. Rabinovitch was in charge of the city campaign which extended over ten days during September, 1918, with the result that $40,000 was raised in cash and $40,000 in pledges to be paid during the course of construction. Then came the influenza epidemic that took such a terrible toll of lives and added to the number of children that already crowded the Home. The work of the campaign had to be suspended for several months but was resumed at the earliest possible moment after the wonderful site upon which the Home now stands was purchased.

Plans were invited and a competition was held under the auspices of the Manitoba Association of Architects and Messrs. Woodman & Cubbidge were the successful competitors. The superintendent and architect visited eighteen orphans' homes in the United States in July, 1918, and incorporated into our plans all the latest improvements suggested by an inspection of these homes with the result that the Home as it stands to-day was designed to meet the needs and requirements of the children from the time they arise in the morning until they retire in the evening, and it has been pronounced by the provincial building inspector to be the most modern and up-to-date building of its kind in Manitoba.

Tenders for the building were called for on the plans and the main contract was awarded to the Sutherland Construction Company, the plumbing and heating and electric wiring contracts being awarded to the Winnipeg Plumbing and Heating Company and the Electric Construction Company. The general strike in May, 1919, delayed the work but with the return of normal conditions the work was rushed and the laying of the corner stone took place on August 10th, 1919, the stone being laid by the late Ekiel Bronfman, in memory of his wife, Minnie Bronfman, who had predeceased him. Throughout the course of construction, Mr. Charles Tadman, the zealous and devoted vice-president, was in charge of the building and his services were of inestimable value. The work was finally completed on February 1st, 1920, and the official opening and transfer of the children to their new Home took place on February 29, 1920.

Description of Building and Grounds

The magnificent new Home when completed cost well over $125,000 and provides for the care of about 150 children. It stands on five and one-half acres of beautiful park like grounds, the

John Woodman Arthur E. Cubbidge

WOODMAN & CUBBIDGE

Architects

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Selected design in open competition, March, 1919

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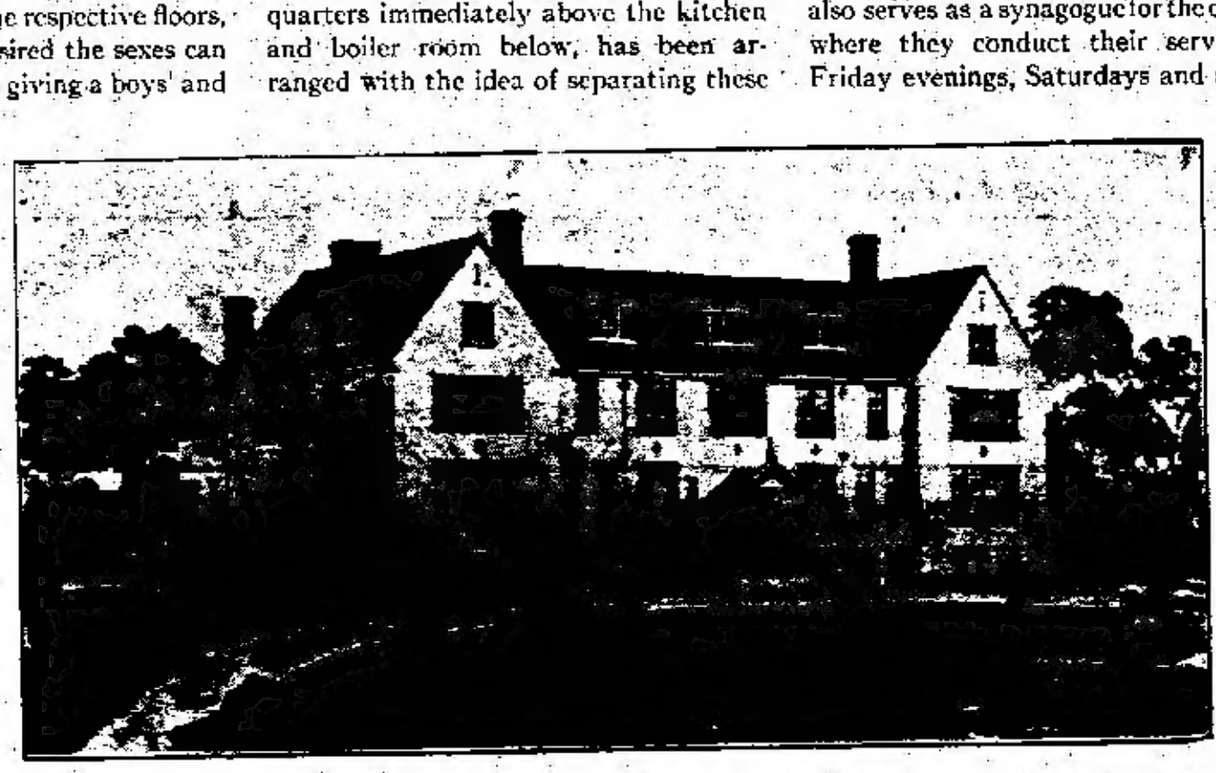
building being in the centre of a grove of beautiful trees. There are three and one-half acres of splendid gardens which furnish all the vegetables of every description throughout the summer and from these gardens enough vegetables are stored to last the winter through. The picture of practical industry presented by our gardens is further intensified by the beauty and marvellous color that is presented by our green lawns, winding paths through shady trees and gorgeous flower beds with their profusion of flowers of a wide variety. One section of the grounds is devoted to a playground for the children with full playground equipment and in this section the children have their football, baseball and other games in summer and their open-air skating in winter, all these outdoor advantages contributing greatly to an uninterrupted health record.

As for the building itself, the elevation has been treated in the Tudor style of architecture with a rough stucco exterior, having nothing of the square institutional style but presenting rather the pleasing appearance of a large private home or residence. Structurally it is of the most advanced fireproof type throughout, having all floors of reinforced concrete with hollow tile walls and partitions, and fireproof staircases leading directly to outside access. The floors with the exception of main entrance, corridor floors and lavatories which are of beautiful marble and marble terrazzo, are finished in cement with battleship linoleum covering. Terrazo base floor border has also been provided in all rooms, which is an added sanitary feature. No woodwork whatever has been used in the interior finish except for doors, window and trim.

Separate entrances for boys and girls have been provided at the rear of the building. These entrances are at the grade level and lead directly to both boys' and girls' playrooms, living rooms, dormitories, etc., on the respective floors, and if necessary or desired the sexes can be kept entirely apart, giving a boys' and girls' wing with all bathroom and lavatory accommodation complete in every detail, with matron's room, linen and locker rooms for each wing. The matron's rooms have been placed next to the dormitories with a casement window overlooking same, so that the matron can keep close inspection and supervision over the sleeping quarters. A pleasant feature of the building is that every room in the building has outside exposure and the rooms are flooded with light and sunshine throughout the day.

On the main floor an isolation hospital has been provided with clinic and direct separate access. Quarters for superintendent have also been provided on this floor, also office, board room, library, study, dining room and kitchen. The location of the kitchen wing and help's quarters immediately above the kitchen and boiler room below, has been arranged with the idea of separating these as far as possible from the children and with a view to better ventilation.



Jewish Orphanage, Winnipeg

In the basement, which is about grade-level, are playrooms, classrooms, lavatories and showers for boys and girls, also stores department, refrigerating plant, boiler room and electrically equipped laundry where all the laundry for the Home is done.

The lavatories on the second floor have been so located as to give the best access from bedrooms and dormitories and are fully equipped with showers, wall outlets for plumbing, closets, baths and individual basins all set at different heights for the varying sizes of children. Drinking fountains are also provided in the corridors on all floors. On the third floor a large assembly hall is provided for social and convention purposes and also serves as a synagogue for the children where they conduct their services on Friday evenings, Saturdays and all holidays. Provision is made for a possible extension on this floor for dormitories over the two dormitory wings on the floor below. Every thought was given to the convenience and comfort of the children, resulting in a homelike atmosphere throughout the building.

This then is the magnificent shelter which the generosity and large-heartedness of the Jews of Winnipeg and Western Canada made possible. The cost was, however, considerably more than was at first anticipated or intended and when the Home was occupied in February, 1920, there was a very consider-

able debt unpaid, and in addition to this came the problem of maintenance and cost which in the new and larger quarters was greatly increased. Canada was at this time passing through a period of financial depression due to after-war conditions and the Home began to face a serious financial crisis. The financial strain on the public caused by the building campaign was making itself felt and it became apparent that the Home would not be able to meet immediately the payments to contractors, builders, painters, etc., and for a few months the Home had to be maintained on credit with the result that by July 1st, 1920, a debt of $46,000 had piled up against the Home and maintenance costs each month were running very high.

At this time the superintendent, Mr. Greenberg, who had devoted himself so wholeheartedly to the erection of the new Home and had put so much energy and enthusiasm into his work and to whose ideas many of the up-to-date features of the Home are due, resigned his post, and the board was left with the problem of procuring a new superintendent. The choice fell on Mr. A. Osovsky, well known to the Jewish public of Western Canada as a Zionist, public speaker, writer and social worker, who was installed as superintendent on the 12th of July, 1920, and has since that time been devoting himself to the welfare of the children and the Home.

Dormitory at the Jewish Orphanage, Winnipeg

Unfortunately, four days later the president, Mr. E. R. Levinson, passed away suddenly. In respect to his memory no new president was appointed and Mr. Charles Tadman, vice-president, became acting president for the balance of the term. The new superintendent had already attacked the problems before him with assiduity and the new policies he pursued, the economies he introduced, the campaigns he inaugurated throughout city and country, the literature he caused to be disseminated, the daring enterprises he fostered soon began to tell and gradually the Home began to pay off its debts.

New Board and President Elected

March 6th, 1921, saw the election of a new board and the elevation of Mr. Allan Bronfman, a young barrister of the city, to the position of president, at the youthful age of twenty-five. The Home was facing a critical period due to the serious financial depression and it was felt that young blood and energy was required to attack the problem That the confidence was not misplaced was evidenced by the events which followed, for the history of the Home has since been one of remarkable achievement and continued success. There was gathered around the new president a strong executive committee, consisting of the following members:

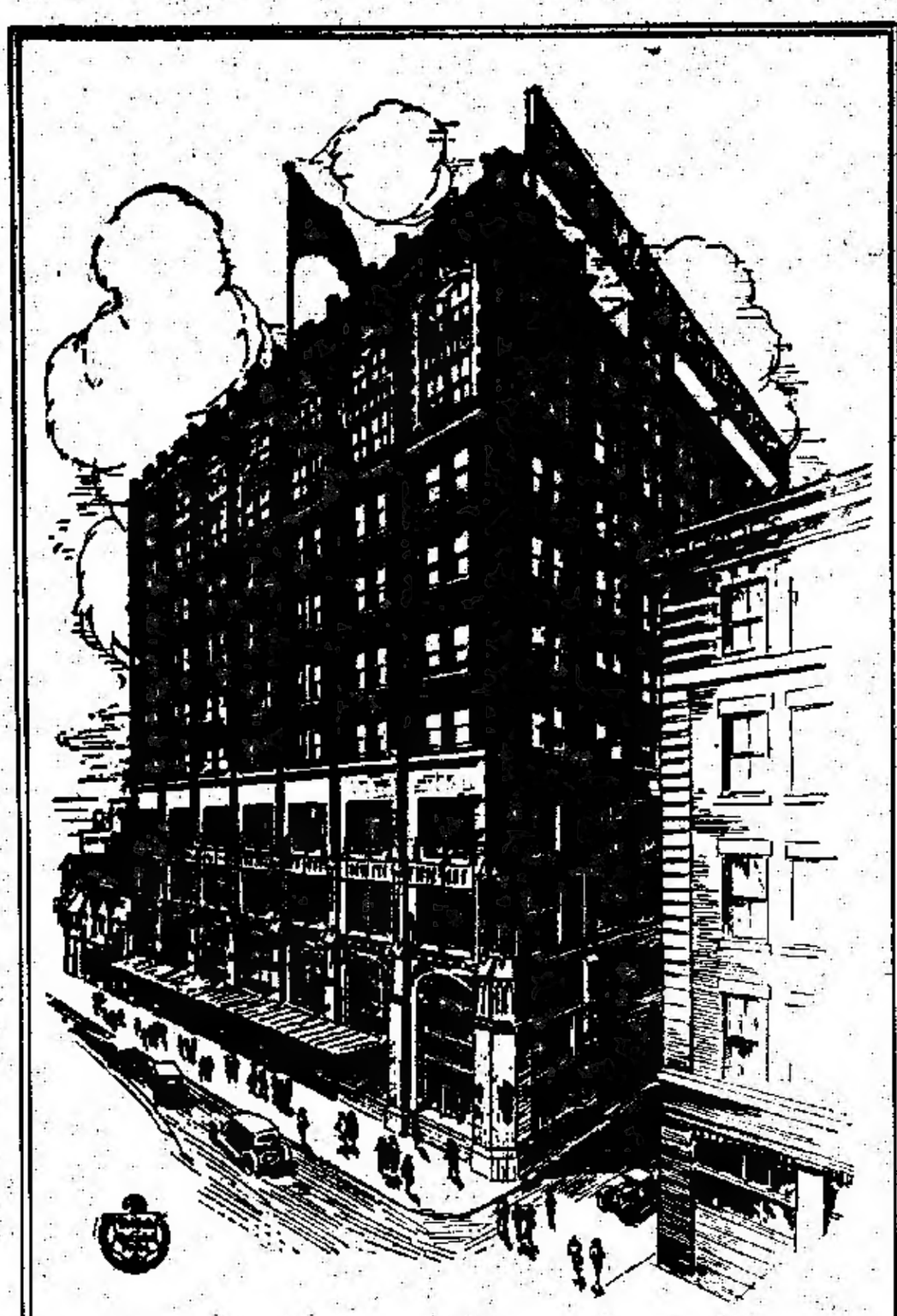
M. H. Levinson,
Vice-president.
S. Hart Green,
Chairman of Education.
D. Spivak,
Treasurer.
Mrs. S. Saltzman,
Vice-President.
Mrs. R. Goldin,
Vice-President.
C. Tadman, ex-officio.

E. D. Mitchell	M. Lurie
M. Waisman	M. Spivak
N. Chmelnitsky	Moses Cohen
J. Gersfield	Max Cohen
J. E. Rosen	N. Sucharoff
Moses Slobinsky	Dr. C. J. Bermack
B. Schachter	Marcel Marcus
L. H. Levi	Sam Weiner
Mrs. B. Chmelnitsky	Mrs. Bay
Miss T. Rackow	Mrs. Boyaner

The slogan of the new board was "a free and better Home." To find sufficient money for maintenance, which was costing about $36,000 to $40,000, seemed difficult enough during times like these but to attempt to go further and pay off accrued debts seemed an almost impossible task. Every month saw new enterprises for the Home, every week new spheres of activities were opened. The Home was constantly kept in the public eye, the Children's Choir, the Children's Band, dramatic and operatic presentations by the children, huge undertakings like the magnificent juvenile carnival, moving pictures of the Home and its activities, screened in the largest theatres throughout the West, all served to heighten the interest and keep it alive. The Jewish public of Winnipeg and Western Canada from Fort William to Vancouver responded with the ultimate result that on the 18th of March, 1923, the date of the election of officers for the ensuing year, the president was able to announce in his annual report that the Home was clear of debt. This was the first Jewish institution in Winnipeg and Western Canada that could claim its land, its buildings, its furnishings and equipment as its own, with no mortgage, no interest, no tax arrears.

Life and Activities of the Children at the Home

Our children are a very busy lot of little people. Their activities are so manifold that they do not have much time on their hands. They attend a nearby public school where they are



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educated in the usual courses and get an opportunity to mingle with large numbers of other children. They are not dressed uniformly, thus tending to develop in them a sense of individuality and preventing them from being marked as inmates of an institution. They are gifted with the usual adaptability and brightness of Jewish children and their progress in general is of very outstanding merit. After they come home from school they have their Hebrew education with which is combined religious instruction. Two modern teachers are employed, who under the guidance of the superintendent, himself a Hebrew scholar of high merit, and a special education committee, give the children a modern schooling in the Hebrew language and educate them in the principles of the Jewish religion and Jewish national aspirations. The older boys pray every morning with tephilim and services are held every Friday night, Saturday morning and every holiday, at which services the visiting public participate. During the High Holidays as many as 200 people from the city and country take part in the services. A magnificent children's choir of 42 voices assists in the services and is in great demand for concerts and other entertainments. This education of the children in their Biblical history, their daily prayers, the grace which they say before and after meals, the strict dietary laws which are observed, all serve to create in the Home a thoroughly Jewish atmosphere.

In addition to the musical instruction which the children receive in their choir practice, they receive instrumental instruction and the Home is the proud possessor of a splendid full-sized children's band. Any child who has a special adaptability for a particular instrument such as the violin or piano, is given special instruction and the Home can boast of at least one child composer, a girl of fourteen, whose remarkable selections are rendered by the band of which she is a component member.

The boys help around the Home in many ways, making themselves useful and reliable and take a special interest in our marvellous gardens. The girls are taught the practical duties of cooking, serving and general housekeeping whenever opportunity affords. To know how to sew, mend, wash and dry dishes, to set and clear a table and to prepare a meal, to wash and iron a dress and to make a bed is a part of their practical education. The children have their fully equipped playgrounds, their tennis, football and baseball games in summer and their skating and hockey matches in winter. They have numerous picnics, entertainments, amusements and social functions during the year and their attendance from time to time at moving picture shows is for them a welcome treat. During inclement weather they have their club meetings and story-telling and enjoy the use of a splendid library with hundreds of volumes of general literature, magazines and periodicals. Their reading is supervised strictly by the superintendent so that it is pursued along proper lines.

The children are taught the value of thrift by the encouragement of individual savings accounts and other methods of competition and awards.

The health record of the children is a tribute to the clean, healthy and bright surroundings in which they live and to the devotion and care shown the children by the superintendent and his modest, unassuming wife whose whole aim is to make the Home a real family home and to be the mother as the superintendent aims to be the father. It is a tribute also to the devotion of our Jewish medical men, those doctors and dentists whose regular medical inspections minister to the eyes, ears, throat and teeth of the children and who attend promptly and efficiently to any physical ills which the children may have, without remuneration.

The number of children in the Home has grown each year until to-day over 110 are cared for. Any Jewish orphan or half-orphan in Winnipeg or Western Canada and any Jewish delinquent child is eligible for admission. We are also a Children's Aid Society and under the powers conferred on us as such, shelter is given to children whose parent or parents are insane, and juvenile delinquent cases are cared for. We are proud of our achievements in this branch of the work, for in the past years several children have been saved from being sentenced to confinement in detention or correction institutions and through the careful personal supervision of the superintendent have been set on the right path.

A complete record and history is kept of each child and with the exception of temporary cases and a very few young children that have been given out to foster parents (the question of giving out children for adoption is a problem we are now grappling with), the child is kept in the Home until he or she is able to become self-supporting. Our vocational committee is doing splendid work finding trades or situations for the older boys and girls and apprenticing them thereto. In each case an effort is made to assign the boy or girl to a class of work to which he or she may be suited and in all cases they are consulted as to their desires or leanings. Some are given business courses and any child that is of a scholarly bent is given an opportunity for higher education. After the children leave the Home, an after-care committee keeps in constant touch with them and follows their progress, lending assistance and advice where necessary.

The Home itself is open to the general public at all times and with its beautiful parklike surroundings and natural beauty is the first stopping place for all visitors to Winnipeg who desire to see what Western Canadian Jewry has been able to accomplish in a space of four or five short years.

Throughout the early struggles and the later progress a most prominent part has been played by the Jewish communities of Western Canada outside of Winnipeg at all times. Time and again they were called upon and are called upon and always through good times and bad times their response has been wonderful. Without their assistance it would have been impossible to carry on this noble work. During the present year the Jewish Orphanage participates with all other welfare institutions of the city in a federated budget which raised sufficient in one campaign last fall to maintain the institutions for the year. The Jewish Orphanage receives from the federated budget the proportionate allowance for maintenance of the Winnipeg quota of children in the Home and the communities of Western Canada continue to contribute as they have always done the amount required to maintain the quota of children in the

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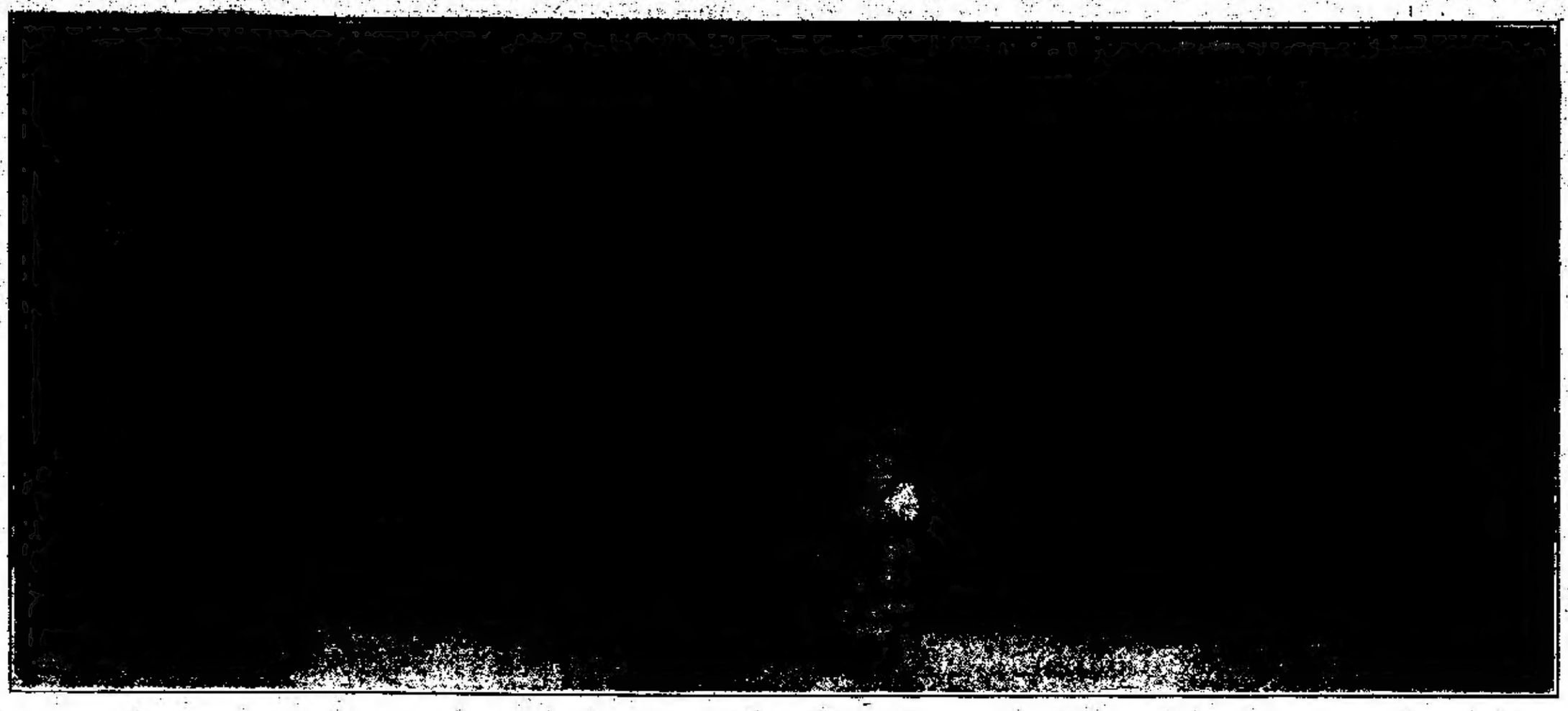

MR. AND MRS. OSOVSKY
Superintendent and Matron together with the children of the Jewish Orphanage and Childrens' Aid of Western Canada

Home which came from outside of Winnipeg.

This record would not be complete without special reference to the work of the Women's Auxiliaries throughout these years of struggle and hardship. The Ladies' Society with a membership of about two thousand, the Women's Auxiliary and the Girls' Auxiliary with smaller memberships have throughout these years been the veritable backbone of the Home. Each auxiliary has its special field of endeavor and to-day the Ladies' Society under the presidency of Mrs. R. Goldin, the Women's Auxiliary under the capable presidency of Mrs. R. M. Frankfurter, and the Girls' Auxiliary under the successful direction of Miss R. Goldstine, are all doing splendid work in their particular fields.

In conclusion a word or two about the children and their fatherly superintendent, Mr. Osovsky. His aim and that of his kind and gentle wife is to make this children's home a true home in every sense of the word and the measure of the success that attends their efforts is evidenced by the fact that it is not uncommon to hear the little ones especially call the superintendent and his wife by the names of "father" and "mother."

The following constitute the present Board of Directors:

Alan Bronfman, President.

M. H. Levinson, Vice-Pres.	David Spivak, Treas.
Mrs. R. Goldin, Vice-Pres.	Mrs. S. Saltzman, Vice-Pres.
Charles Tadman, Hon. Director.	Marcel Marcus, Hon. Secretary.
L. H. Levi	M. Mitchell
M. Averbach	A. Boroditsky
Leo. Davis	H. Fainstein
J. Gersfield	S. L. Goldstine
J. M. Isaacs	Dr. S. Rodin
S. Zimmerman	Dr. C. J. Bermack
M. Q. Cohen	Dr. Irwin Fried
M. Heppner	B. Schachter
Miss R. Goldstine	Miss N. Shaen
Mrs. Leipsic	Mrs. Spivak
Mrs. Shiller	Mrs. Bookhalter
Mrs. B. Levinson	Mrs. Frankfurter
Mrs. Mass	Mrs. Mastensky
Mrs. Galsky	Mrs. Woladarsky
Mrs. Boomin	Mrs. Frankel
Mrs. Stein	Mrs. Malcove
Mrs. Kirshner	Mrs. Cohen
Mrs. Rafalsky	Mrs. Peostin

Mrs. Guttman.

Orphanage Women's Auxiliary

In the spring of 1919 when the children's home was situated on Main Street, Mrs. Greenberg, the wife of the Superintendent, sent out a call to form another auxiliary to the institution. A number of women responded and, under her capable leadership formed what is known as the Women's Auxiliary.

Mrs. E. Rosen was elected first president and the following women have since served in that capacity: Mrs. L. Leipsic, Mrs. D. Boyaner, Mrs. B. Levinson and the present presiding officer, Mrs. R. M. Frankfurter. Through the efforts of this organization the annual bazaar was established and teas, showers, theatricals and rummage sales realized great sums of money. When the new building was opened a monster shower was given. The magnificent linen contributions added much to the store house of the home. The women also assisted in the sewing and mending.

With the advent of the federated budget in Winnipeg, the work of the Women's Auxiliary assumed a new aspect. Heretofore the principal object of the organization was to raise funds to assist in the upkeep of the institution and all efforts were made in that direction, but since the inauguration of the budget and with the maintenance assured, the activities henceforth will be along lines of personal service. The reorganization took place on April 15th at which the following officers were elected:

President, Mrs. R. M. Frankfurter; Vice-President, Mrs. D. Pereles; Recording Secretary, Mrs. L. Leipsic; Corresponding Secretary, Mrs. J. M. Isaacs; Treasurer, Mrs. H. Kay.

And the Advisory Board, consisting of: Mesdames N. L. Green, S. Hart

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The following programme was authorized for the coming year:

MOTHER'S COMMITTEE (to teach girls to sew and mend and take proper care of their own clothing, and in a general way to assist when called on in a mother's capacity)—Mrs. B. Levinson, chairman, Mrs. A. Levinson, sub-chairman, and Mesdames L. Zimmerman, A. Brownstone, J. Stein, F. Druxerman, L. Tobias, Miss Ruth Levinson, Miss Jenasky.

AFTER CARE (to look after the welfare of those children who have left the institution)—Mrs. S. Hart Green, chairman; Mesdames S. Abraham, sub-chairman, M. Finkelman, Saunders, M. Genser, B. Levinson.

VOCATIONAL TRAINING (which develops the child in study or work to which it is best suited, in preparation for the future)—Mrs. A. Mark Shinbane, chairman, Mesdames H. Yewdall, sub-chairman, L. Lepisic, B. Levi, S. Rodin, D. Pereles.

CHILD WELFARE—Mrs. Chas. Rosemblat, chairman; Mesdames L. Shallett, B. Saxer, Pierce, sub-chairman, A. Levinson.

KINDERGARTEN—Miss Molly Finesilver, chairman; Mrs. B. Laxer, sub-chairman; Mrs. P. Stephany, Miss Rae Lauer, Miss Phyllis Brownstone, Mrs. Shinoff, Miss B. Korman.

Under recreational work are the following committees:

STORY HOUR—Misses Rowena Brownstone, chairman, Etta Levinson, Rose Barnes, Rose Goldstein, Pearl Finkelstein, Becky Stein.

READING CLUB—Mesdames Shallet, S. Rodin, M. Rady.

GIRL GUIDES—Misses Eva Israel, captain, Irene Brownstone, lieutenant.

DANCING—Mrs. D. Rosen, chairman; Mrs. A. Lyons, Misses Ruth Levinson, Edythe Zerriff, Yentel Fred, Winifred Cohen.

MEMBERSHIP—Mesdames Saunders, chairman, Gensen, Stein.

ENTERTAINMENT—Mesdames L. Chechick, chairman, D. Singer, N. L. Green, H. Hay.

RECIPROCITY—Mesdames Stone, Stein, Singer.

BOYS' AND GIRLS' CLUBS (under children's aid work)—Mrs. L. Shallet, Misses Rose Goldstein, Becky Ginsberg, Thelma Rackam, A. M. Shintane, L. Chechik.

Orphanage Girl's Auxiliary

On the 28th of May, 1917, several young girls of the city met at the Orphanage for the purpose of organizing a Girls' Auxiliary of the Jewish Orphanage. The charter members were Pearl Reamolt, Edith Fred, Freda Raid, Ada Haid, Ruby Goldstine, S. Margolis, Hattie Lauer, Mina Shaen, Carrie Seip and Etta Weidman.

The chief objects of the Auxiliary were to promote and look after the higher education of the children of the Orphanage, the social welfare and moral needs, and to keep in personal touch with them.

The secretary-treasurer, Miss Hattie Lauer, was unanimously elected, but it was decided to have no permanent president, but at each meeting a different member was to preside.

A motion was passed by the Board of Directors of the Orphanage that two members of the Girls' Auxiliary be appointed to the Board of Directors. The first two representatives were Misses Ada Haid and Etta Weidman.

On the 25th of June, 1917, a meeting of the Auxiliary was held at which it was decided to elect officers as follows: President, vice-president, recording secretary, financial secretary, treasurer, the following being elected in order of procedure: Sara Romanofsky, S. Margolis, Hattie Lauer, Ada Haid and Mina Shaen. It was also reported at this meeting by the superintendent of the Orphanage, that Mr. Gorbovitsky, music teacher of the children at that time, would secure a bandmaster to conduct the Orphanage band, and the superintendent had secured a number of instruments for the band.

On the 30th of July, 1917, the Girls' Auxiliary assisted at the annual Orphanage bazaar, by taking complete charge of several booths. This has been done annually.

At a meeting held on the 7th of January, 1918, the girls decided to start a fund for the equipment of the library in the permanent home then under construction.

The Girls' Auxiliary devoted most of their time and energy as well as considerable ingenuity to help the building fund, by organizing concerts, dances, plays, garden fetes, etc.

In the spring of 1918 a Purim play was given at the Queen's Theatre, in which all the children of the Orphanage participated. This affair netted $554.00.

In July, 1918, the first organized annual picnic for the children of the Orphanage, given by the Girls' Auxiliary, was arranged to take place on July 17th, at City Park. This form of entertainment has been continued annually since, at different picnic grounds, besides the many other entertainments given the children by this Auxiliary.

On the 9th of September, 1918, a meeting was held at which election of officers for the year 1918-1919 took place, which resulted in the following being elected: President, Beck Ginsberg; vice-president, J. Horowitz; corresponding secretary, Beck Stein; financial secretary, Sadie Rosner; treasurer, Pearl Beamolt. Misses Beck Ginsberg and Sara Romanofsky were appointed representatives to the Board of Directors of the Orphanage. At this meeting $170.00 was voluntarily subscribed by the girls present towards the Orphanage Building Fund.

On October 10th, 1918, a dance was held at the Alhambra, which netted the Auxiliary the sum of $320.00, bringing our total bank balance at that time to $890.15, after monies had been deducted for the children's monthly entertainments, bar-mitzvah gifts, business college tuition where necessary, etc.

January 13th, 1919, the Girls' Auxiliary pledged themselves for $1,000.00, to be used for the furnishings of the library of the permanent home. It was also reported at this meeting that the net profits of the annual bazaar, which is always held at the Talmud Torah, were $4,048.00, of which the Girls' Auxiliary contributed $370.47.

February 5th, 1919, found the auxiliary membership grown to such an extent that it was considered necessary to appoint an executive committee of five, in addition to the regular officers, and the following were elected: Etta Weidman, Minnie Swartzman, Pearl Finkelstein, Irene Brownstone and Eva Maines.

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"SERVICE"

October 14th, a dance was held at the Royal Alexandra Hotel, which netted the Auxiliary $250.00.

On the 13th of January, 1920, the Girls' Auxiliary handed in to the Orphanage Treasury the $1,000.00 pledged by them. At this meeting the election of officers for the year 1920 took place, and the following were elected: President, S. Rosner; vice-president, Beck Ginsberg; treasurer, Marion Korman; corresponding secretary, Beck Stein; financial secretary, Thelma Rackow; and the executive were Mina Shaen, Pearl Beamolt, Zoe Isaacs, Goldie Finesilver and Fanny Black. Representatives to the Board of Directors of the orphanage were Beck Ginsberg and S. Rosner. It was also reported that the Girls' Auxiliary netted $700.00 towards the annual bazaar.

Boys' Band of Orphanage

January 28th, 1920, a special meeting was called and plans were discussed and made for the girls to hold the first midnight frolic ever given in this city. This affair took place at the Allan Theatre on the evening of February 18th, 1920, at which the leading professional talent was secured from the Walker, Orpheum and Pantages Theatres. The management of the Allan Theatre very kindly donated films, theatre and entire staff. The net proceeds of this affair amounted to $900.00, which was voted by the Auxiliary to be handed over immediately to the Orphanage, to help obtain a clear title to the permanent home at that time under construction.

The formal opening of the new home, 123 Matheson Avenue, took place Sunday afternoon, February 29th, 1920, at which the Girls' Auxiliary assisted in the sale of refreshments and flowers. On the evening of June 20, 1920, the girls held a book shower at the new home at which 397 volumes suitable for the Orphanage library were received.

Miss S. Rosner resigned and Miss Thelma Rackow was elected.

Monthly social evenings were inaugurated Sunday, December 12th, 1920, and have been continued with much success, socially and financially, since.

The 1920 bazaar cleared $9,000.00, of which the girls contributed out of the management of three booths, $704.00.

About this time the girls planned to give over $200.00 monthly if possible to the Home, which was invariably adhered to. In fact some months more than this sum was contributed.

The More Important Activities of the Girls' Auxiliary for the Year 1921

JANUARY 9—The following members were elected for the year 1921: T. Rackow, president; Ruby Goldstine, vice-president; R. Stein, recording secretary; T. Sigismund, financial secretary; R. Bronfman, treasurer; and M. Kert, Z. Isaacs, P. Finkelstein, B. Sigismund, F. Finesilver and S. Rosmer on the Board.

MARCH 8—Gave annual dance at the Royal Alexandra Hotel; net proceeds, $185.00.

The children gave a Purim play under the auspices of the Ladies' Society. The Girls' Auxiliary assisted with the costumes and secured advertisements for the programme, which netted $150.00.

The Purim play mentioned under date of March 21 was again presented and the Auxiliary was again asked to assist with costumes and advertisements.

AUGUST 8—Paid $700.00 to the Orphanage instead of the usual monthly $200.00.

OCTOBER 9—The children gave the theatrical, "The Children of the Desert," at the Dominion Theatre under the auspices of our Auxiliary.

Summary of the More Important Work of the Girls' Auxiliary of the Jewish Orphanage for the Year 1922

JANUARY 12, 1922—The executive elected for the year 1922 was as follows: President, Thelma Rackow; vice-president S. Rosner; recording secretary, R. Stein; financial secretary, B. Tissman; treasurer, B. Sigismund; and Board, Pearl Finkelstein, Zoe Isaacs, F. Ginsberg, T. Sigismund, M. Shaen and Nellie Levin.

January 15, 16, 17.—Held the annual Orphanage Bazaar at the Talmud Torah Hall; the Auxiliary netted $647.83. The total Bazaar profits were $5,000.00.

The Auxiliary presented each Orphanage boy with a set of machzorim on his bar-mitzvah from this date.

On June 11 the children were given a picnic to Kenora Park. The children were conveyed to the Park in motors kindly offered by the friends of the Orphanage. Races, games and music were on the programme and plenty of refreshments. Every child was presented with a small gift.

On July 11 and 12 at a gigantic summer carnival on the Orphanage grounds, all the Orphanage workers assisting, in-

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	Gals.	½ Gals	Quarts	Pints	½ Pints
White	$5.75	$2.95	$1.60	85c.	50c.
Colors	5.25	2.75	1.45	80c.	45c.

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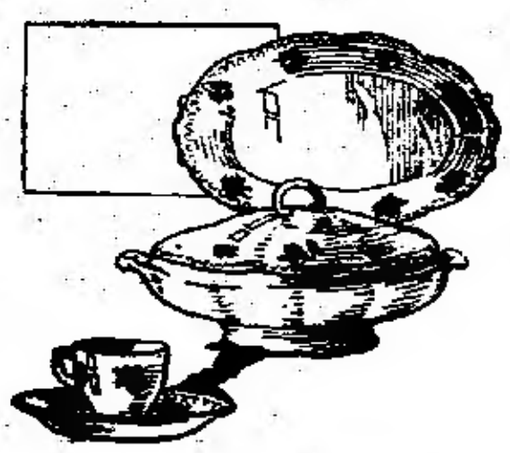

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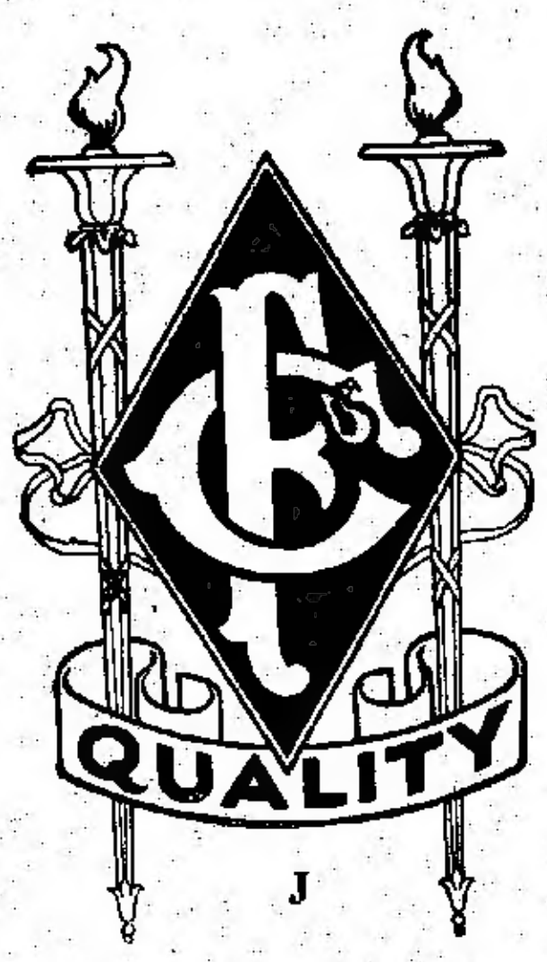

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cluding the Auxiliary, $6,200.00 was netted.

December 24, 25, 26.—Annual bazaar held at the Talmud Torah Hall as usual, netted over $4,000.00, of which we contributed $603.00.

At a meeting held January 3, 1923, election of officers took place, the following members being elected: President, Miss Ruby Goldstine; vice-president, Miss Mina Shaen; financial secretary, Miss Bernice Tissman; recording secretary, Miss Beck Stein; treasurer, Miss Bertha Sigismund; executive, Thelma Rackow (retiring president), Fanny Ginsberg, Zoe Isaacs, Rose Goldstein, Sara Greisman, Pearl Finkelstein.

Since the beginning of 1923 the girls have completely refurnished the library. The furniture previously in the room was sold. New bookcases have been built in and about 200 books added to the library, consisting of a complete set of the "Book of Knowledge" and many other splendid volumes.

On July 15 the girls gave the children their annual picnic at the Montefiore Club camp ground.

Once a month during the winter the children are given an entertainment by the Auxiliary. Whenever possible the girls make these entertainments typical of the various Jewish festivals and holy days. During the warm weather picnics, automobile drives, sports, etc., are arranged for the children. In addition to this, individual members of the Auxiliary visit the Orphanage at intervals to tell the children stories, read to them, take them out occasionally and be with them generally.

Owing to the Orphanage now being part of the Federated Budget, the Girls' Auxiliary are now able to continue working under the original aims and objects, namely, to promote and look after the education of the children. Towards this end they are earnestly working. They have also enlarged the library considerably and are gradually putting in a regular library system.

The Auxiliary also endeavors to keep in touch with the children who have left the Orphanage, and assist them if necessary.

The present membership of the Auxiliary is about 130.

THE LADIES' SOCIETY OF THE JEWISH ORPHANAGE AND CHILDREN'S AID OF WESTERN CANADA

"What is happening to those Jewish children who have the misfortune to lose father or mother? What becomes of them? Who cares for them? And what are we who are blessed with our children doing for those unfortunate little ones?"

It was in September, 1912, that an old mother, Mrs. Schiller, put questions such as these to her daughter, Mrs. Fenson, and set her thinking of how an organization might be formed for the care of Jewish orphans. A week's hard work enabled her to report that already eighteen members, paying twenty-five cents per month, had been secured, and so the first meeting of the Ladies' Society (then known as the Hebrew Ladies' Orphan Home Association) was called in the month of Cheshvon, 1912. At the conclusion of this first meeting the treasury found itself with a capital of fifty dollars. Officers were: Mrs. Fenson, president; Mrs. Schiller treasurer; Miss Calof, corresponding secretary; and Miss Fanny Schiller, financial secretary.

At a second meeting held at the home of Mrs. Rodin, the women set for themselves the goal of a Jewish Orphanage. Each member pledged herself to bring along not less than ten new members to the next meeting which was called at the Palace Theatre, and thus it was that within three weeks of its inception the society had a membership of two hundred enthusiastic workers. Mrs. S. Saltzman, the well-known and beloved pioneer in Jewish communal work in this city, was enrolled as a member and was elected vice-president.

A resolution was passed that all those desiring their names to go on the charter pay three dollars into the organization's funds and the substantial sum of four hundred dollars was thus rasied.

The history of the growth and development of the Home itself has bound up with it the history of the Ladies' Society. In every stage of the Home's progress the Ladies' Society played an important part. In every crisis the role of the Society was prominent. When not long after the matter of a shelter for Jewish orphans was first mooted, Winnipeg became suddenly blessed with two such institutions, the Ladies' Society, allied with the members of the Bnai Brith Lodge, found itself supporting the Canadian Jewish Orphans' Home, which was commenced at premises, 113 Selkirk Avenue, just eleven months after the first meeting of the Ladies' Society. Faced with the immediate problem of maintaining the children in this Home, the members of the Society nevertheless looked ahead into the future and saw the necessity of a larger and better appointed Home which could be called our own. With this end in view, therefore, while gathering from their members the monthly maintenance dues, the Society at the same time opened a separate fund which they called the "Building Fund." In the space of two years the Society attained a membership of eight or nine hundred.

During the proceedings for amalgamating the two Orphan Homes, the Ladies' Society played a very prominene part. They had already grown to cont siderable strength and were a power in the affairs of the community. Many were the meetings held during the amalgamation proceedings and feeling ran very high at times. At a general election held for the purpose, the following were elected to constitute the first joint board of directors and prominent amongst these directors are the names of a considerable number of members of the Ladies' Society:

E. R. Levinson, President.	Mrs. Kirshner, Vice-Pres.
Sam Bere, Vice-Pres.	D. Spivak, Treasurer.
Mr. R. S. Robinson	Rev. Sandheim
Mr. S. H. Green	Mr. Kaplanovich
Mr. Sodomsky	Mr. S. Kolman
Mr. M. Haid	Mr. S. Ripstein
Mr. B. Levinson	Mr. S. Shoffer
Mr. B. Sheps	Mr. Max Steinkopf
Mr. S. Shore	Mr. S. Goldman
Mr. L. Berger	Mr. P. Stephany
Mr. L. Snider	Mrs. Saltzman
Mrs. Shore	Mrs. Rosenblatt
Mrs. Romoff	Mrs. S. H. Green
Mrs. Attruben	Mrs. Shaffer
Mrs. Nachmenson	Mrs. Shulman
Mrs. Spivak	Mrs. Friedman
Mrs. Fishman	Mrs. B. Levinson
Mrs. Petoschin,	Mrs. Copp
Mrs. Berman	Mrs. Oretzki

Miss Rose Ripstein.

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The following are some of the methods used by the Society to enhance its treasury and keep the interest alive:

First—A "Golden Book" was opened wherein persons donating a certain sum of money had their names inscribed. In this manner one thousand dollars was added to the building fund in a very short time.

Second—The directors were formed into collector brigades, who visited the homes of every member of the organization once a month to collect the monthly dues for maintenance.

Third—Monthly meetings were held where reports of activities were given and all things pertaining to the Home were discussed freely.

Fourth—At each meeting some article donated by one of the members was raffled or some other novel idea was introduced to raise funds.

Fifth—Dances or balls were held at intervals during the year.

Sixth—The annual bazaar was an event which required months of preparation and labor but the measure of public support resulted in large sums for the Home each year which in itself was ample reward for the time and efforts of the ladies.

When it became apparent in the year 1918 that the premises at 1280 Main Street had become entirely inadequate to meet the requirements and the bold undertaking of raising over $100,000 to build a new modern home was launched, it was the Ladies' Society that created the nucleus of the new Building Fund by presenting the building committee with its first cheque of $3,600.00. This was for them, however, merely a beginning and they continued to organize undertakings, plan events and direct affairs which netted large sums for the Building Fund, meantime not neglecting their usual large contributions to the maintenance Fund each month.

The Society had meantime grown steadily in size and during the period of the building campaign numbered 2,000 paid-up members in the city alone. The erection of this wonderful new Orphans' Shelter at a cost of $125,000 by a comparatively small and far from rich community presents a cause for wonderment, a puzzle to the historian or inquirer; but the solution is found, the puzzle is solved when one considers that the undertaking, huge as it was, had at the back of it an army of 2,000 unselfish and tireless women, for whom no duty was too difficult, no venture too great, no weather too inclement when there was work to do for the Orphanage.

And so, when the building was completed and occupied on the 29th of February, 1920, the members of the Ladies' Society turned out in full force to take part in the celebration for they felt that it was their holiday.

The Society, which was commenced in 1912, was under the presidency of Mrs. Fensom during that year and 1913. In 1914 it was under the presidency of Mrs. Chess and in 1915 under the direction of Mrs. Kalish. Mrs. Colman served with distinction as president during the years 1916, 1917 and 1918. For the past five years the Society has had as its president Mrs. R. Goldin, whose work and labor for the Home no mere words can adequately describe.

Many others served sincerely and faithfully from time to time through all these years. The following are the present officers and directors of the Society:

Mrs. R. Goldin, secretary.

Mesdames Saltzman, Cohen, Stein, Bookhalter, Pesotin, vice-presidents.

Mrs. Kirshner, treasurer.

Miss G. Cohen, secretary.

Committee — Mesdames F. Mass, Wolodarsky, Rafolski, Pousner, Levin, Markovitch, Spivak, Abbott, Malcove, Boolstein, Goodman, Frankel, Baber, Cohen, Bloom, Teitelman, Schiller, Greenberg, Gersfield, Miller, Surkis, Israels, Gorodsky, Davis.

Shaarey Zedek Congregation

The first Jew to arrive in Winnipeg was one Reuben Goldstein in the year 1879, who brought his family here in 1880, which year also saw the advent of Philip Brown, George Frankfurter, Max Goldstine, Louis Wertheim, A. Bieber, D. Ripstein and S. A. Ripstein, men whose names later became synonymous with Jewish activities. No wonder then, that this handful, with a few others, should start a place of worship which became the progenitor of the Shaarey Zedek Congregation but which, as such, did not come into existence until a later period. Then in the year 1882 arrived those who became joint leaders in the community, T. Finkelstein, H. L. and M. Weidman, A. Lechtzier, D. Balcovske, I. Goldbloom, I. Rosen, B. Zimmerman and many others. These with their predecessors formed a congregation known as the Children of Israel, and as time rolled on were joined by new arrivals. New congregations arose, the chief of which was the Bethel in 1885, with George Frankfurter, Philip Brown and Rev. A. Benjamin as the prime movers. In 1890 the principal members of Bethel with their supporters left the others to themselves and founded the congregation Shaarey Zedek which became and has maintained the proud position of the premier Jewish organization west of Toronto, strong in numbers, sound financially, leader in communal activities and the recognized head of Winnipeg Jewry.

In 1903 dissatisfaction at the existing conditions was expressed by several members, who requested what they considered ameliorations in the conduct of the services, such as an English-speaking minister, English interpolations, weekly sermons and proper decorum. These were denied and a number of the members who were amongst the founders started, with the assistance of others, the formation of a congregation which would fill their requirements and which was named the Holy Blossom, with Rev. A. Bonheim of Las Vegar, as its first minister.

In 1906 a new congregation obtained a charter similar to that of the Sharaey Zedek, under the name of "Shaarey Shomayim," and by this action gained in strength. A site (on which the present building stands) was purchased and plans prepared for the erection of a synagogue to seat 520. During that winter the contract was let and the foundation stone was laid on May 7, 1907, by G. Frankfurter, president, and the building consecrated in time

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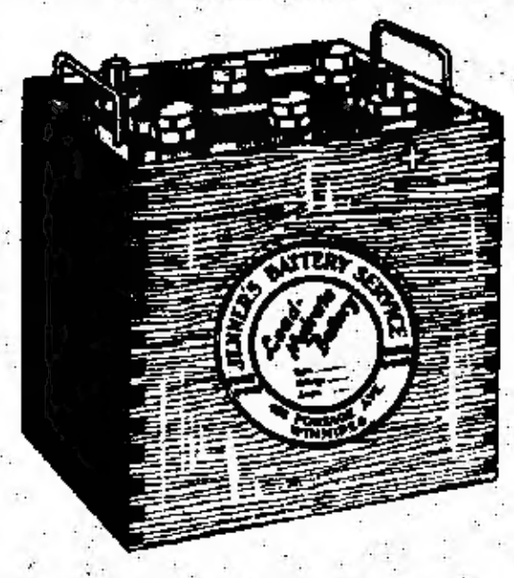

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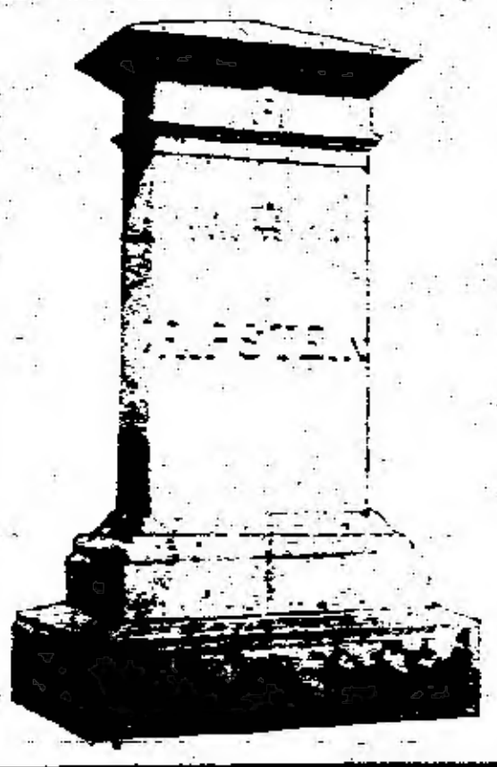

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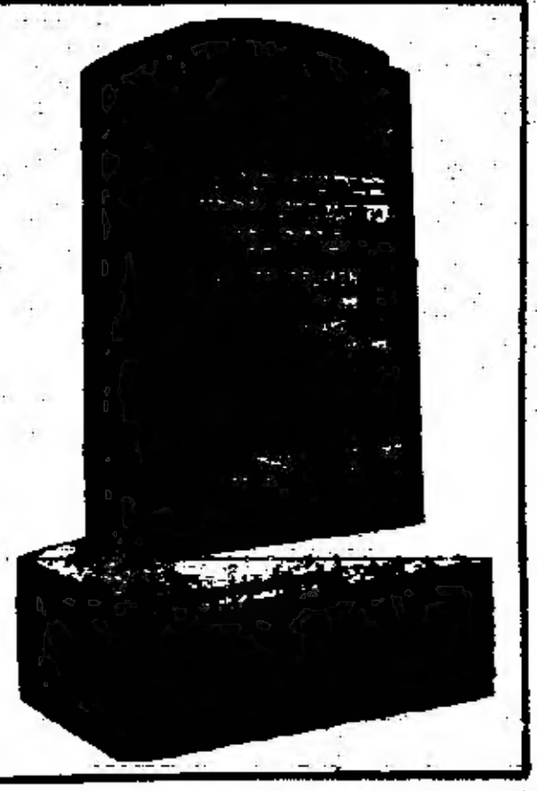

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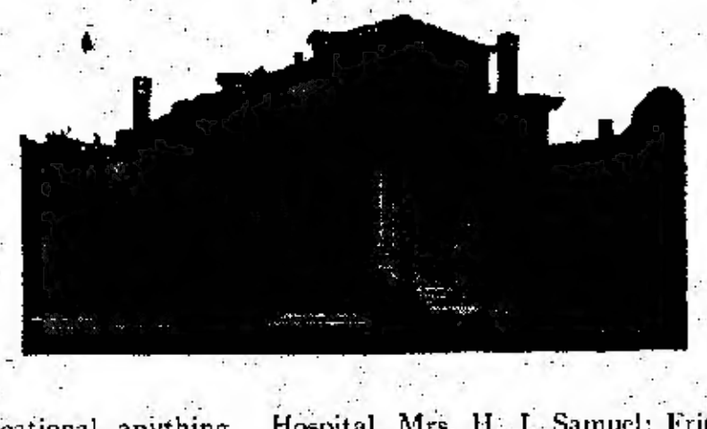
for the new year by Rev. J. K. Levin, of London, England, who had been appointed minister. Amongst the most prominent workers were the president, A. J. Bloomfield, M. H. Saunders, M. Haid, E. S. Robinson, I. Ripstein, B. Levinson, N. Goldstine, A. H. Aronovitch and H. A. Isaacs, who acted as honorary secretary from the inception. This congregation grew in numbers but gradually found the financial burden too great, and attempts were made to amalgamate with the parent congregation, but proved futile until early in 1913, at which time the Shaarey Zedek sold their property and purchased a site on which to erect a new structure. It happened that at an informal gathering of a few members from both sides, certain suggestions were made, which, when put to the two executives, brought about action causing a stay of building operations, and a series of meetings were held by representatives of both congregations, which culminated in the final amalgamation which received the approval of all the members. The name of "Shaarey Zedek" was adopted, and it was decided to use the present Synagogue (the Shaarey Shromayim), subject to enlargement. A provisional Board of Management was elected, with six members of each congregation, until a new charter could be obtained. These were H. A. Isaacs, chairman, S. Bere, parnas, with Messrs. D. Ripstein, H. L. Weidman, G. Frankfurter, I. Ripstein, M. Haid, L. Booke, M. Goldstine, M. Wodlinger, H. Steinkopf and A. W. Myers. The year prior to this, Rev. J. K. Levin, after occupying the pulpit for five years, received a call to Helena, Mont. Thus had been brought about a union which was considered by many as being altogether improbable, and tends to show what can be achieved when a few earnest men work together for the betterment of existing conditions. As soon as the amalgamation was ratified, communication was opened with the chief Rabbi (in England) for the purpose of obtaining a minister, and during the winter of that year a contract was entered into with Rev. H. J. Samuel, who was then acting as spiritual head of the congregation in Swansea, Wales, and arrived here in March, 1914, in time to be inducted into office before Passover. By his untiring efforts to elevate the dignity of Jewry, he has secured the utmost respect of all and is held in high esteem by our Gentile friends. His activities in every phase of Jewish life are unlimited, be it congregational or educational, anything or everything for the betterment of the community. The activities of Shaarey Zedek extend beyond its own portals. A service of intercession was held in January of each year during the war; a farewell service for Jewish volunteers under military auspices; a memorial service and unveiling of the tablets to those who fell, attended by the Lieutenant-Governor, General Ketchen, with the headquarters staff and full regimental band; and a service of thanksgiving on the termination of the war. For some years it has been the custom to hold service every Friday evening, from the fall until Passover at 8 o'clock (this being separate from the regular service), chiefly for the benefit of those who canot attend earlier, which is limited to one hour, and at which a sermon is delivered and a goodly number are always present.



Shaarey Zedek Congregation

Shaarey Zedek Sisterhood

When the Shaarey Zedek Sisterhood was established three years ago, the following were the first officers: President, Mrs. M. Finkelstein; Vice-President, Mrs. E. Rosen; Treasurer, Mrs. R. M. Pierce, Secretary, Mrs. J. P. Weidman; Trustees, Meadames R. M. Frankfurter, Aaron Cohen, C. Schiller, P. Stephany, H. Genser, N. J. Weidman, N. L. Green, A. Stein, M. Goldstine and A. Squires.

The officers for the ensuing year are as follows: Honorary President, Mrs. M. Finkelstein; President, Mrs. M. Heppner; First Vice-President, Mrs. C. Schiller; Second Vice-President, Mrs. A. Levinson; Recording Secretary, Mrs. B. Levi; Corresponding Secretary, Mrs. Harry Cohen; Treasurer, Mrs. J. N. Sternberg. Advisory Board, Mmes. N. L. Green, P. Stephany, M. Weidman, S. Rodin, L. Churchill, N. J. Weidman, D. Singer, B. Levinson, M. Finkelstein, C. Portigal, J. P. Weidman; Chairmen of Committees, House, Mrs. M. H. Abremovich; Sunday School, Mrs. Aaron Cohen; Membership, Mrs. L. Churchill; Hospital, Mrs. H. J. Samuel; Friendly Visiting, Mrs. J. Adler; Juvenile Court, Mrs. C. Schiller; Girl Guides, Mrs. J. Wilder.

The work of the Sisterhood was divided up amongst several committees. The Hospital Committee is in charge of Mrs. H. J. Samuel and this Committee makes it its business to look after hospital patients including the interviewing of doctors and nurses, especially in the case of recent immigrants who cannot speak English. A number of books in Yiddish have been placed in the hospital library, including several Yiddish papers for use by the patients. The cases dealt with by this Committee are too numerous to mention.

The Friendly Visiting Committee is under the chairmanship of Mrs. J. Adler. It looks after the cases that come under "The Mothers' Allowance Act." The Committee interviews the parties making applications under this Act and takes the cases up with the commission in order to obtain a satisfactory adjustment for the unfortunate mothers who are compelled to make application for assistance.

The Sunday School Committee is under Mrs. N. J. Weidman and this

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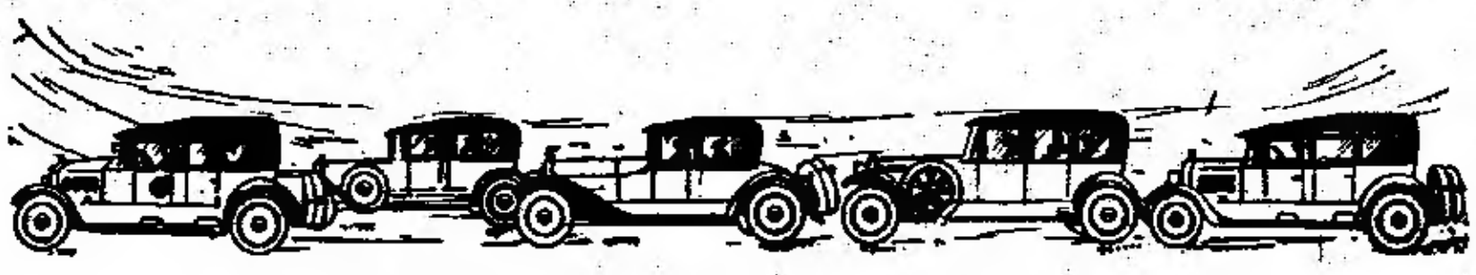

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RABBI HERBERT J. SAMUEL

Born October 13, 1822, at Glasgow. Grandson of Rabbi Julius Sandheim, Rabbi of Dublin Hebrew congregation, who was a nephew of the famous Rabbi Akiba Eger. Great-grandson of Moses Samuel, of Liverpool, a noted Hebrew scholar of his day, editor of the Anglo-Jewish periodical, "The Cup of Salvation," translator of the "Book of Jasher," and of Moses Mendelssohn's "Jerusalem," author of "Memoirs of Moses Mendelssohn," (London, 1825) and of numerous pamphlets, younger brother of Louis Samuel, the grandfather of the Rt. Hon. Sir Herbert Samuel. Through his paternal grandmother, who was a daughter of Rabbi Isaac Davidson, also Rabbi at Dublin, and her mother, Rabbi Samuel traces descent from the Ansell and Lyon families who settled in England at the time of Manasseh ben Israel and made their home at Ipswich. Rabbi Samuel is thus the seventh generation born in England. He was educated at the Latymer School, London, at University College, London, where he was Hollier Hebrew scholar in 1903, and at Jews' College, London, where he received his theological training. He was appointed minister to the Swansea Hebrew Congregation, South Wales, in December, 1906, holding that position until he left for Winnipeg, where he has been Rabbi of the Shaarey Zedek congregation since March, 1914. He married in March, 1909, Ida, eldest daughter of the late Israel Neft, a Hebrew scholar of repute in Kovno and later in South Wales.

Committee has been doing especially good work. The attendance during the last year has never been less than 150 and often runs as high as 200. The Synagogue accommodation has been taxed to the utmost and it has been a problem to provide room for the children. This committee has also had in charge Purim and Chanukah entertainments and has been instrumental in collecting money for the National Fund and other purposes.

Mrs. S. Rodin is the chairman of the entertainment committee.

Mrs. M. H. Abramovich is the chairman of the House Committee which has assisted the Entertainment Committee in its many undertakings, including the entertainment of University students of the congregation and their parents.

Particular mention must be made of the floral decorations in the Synagogue for which this committee has been responsible.

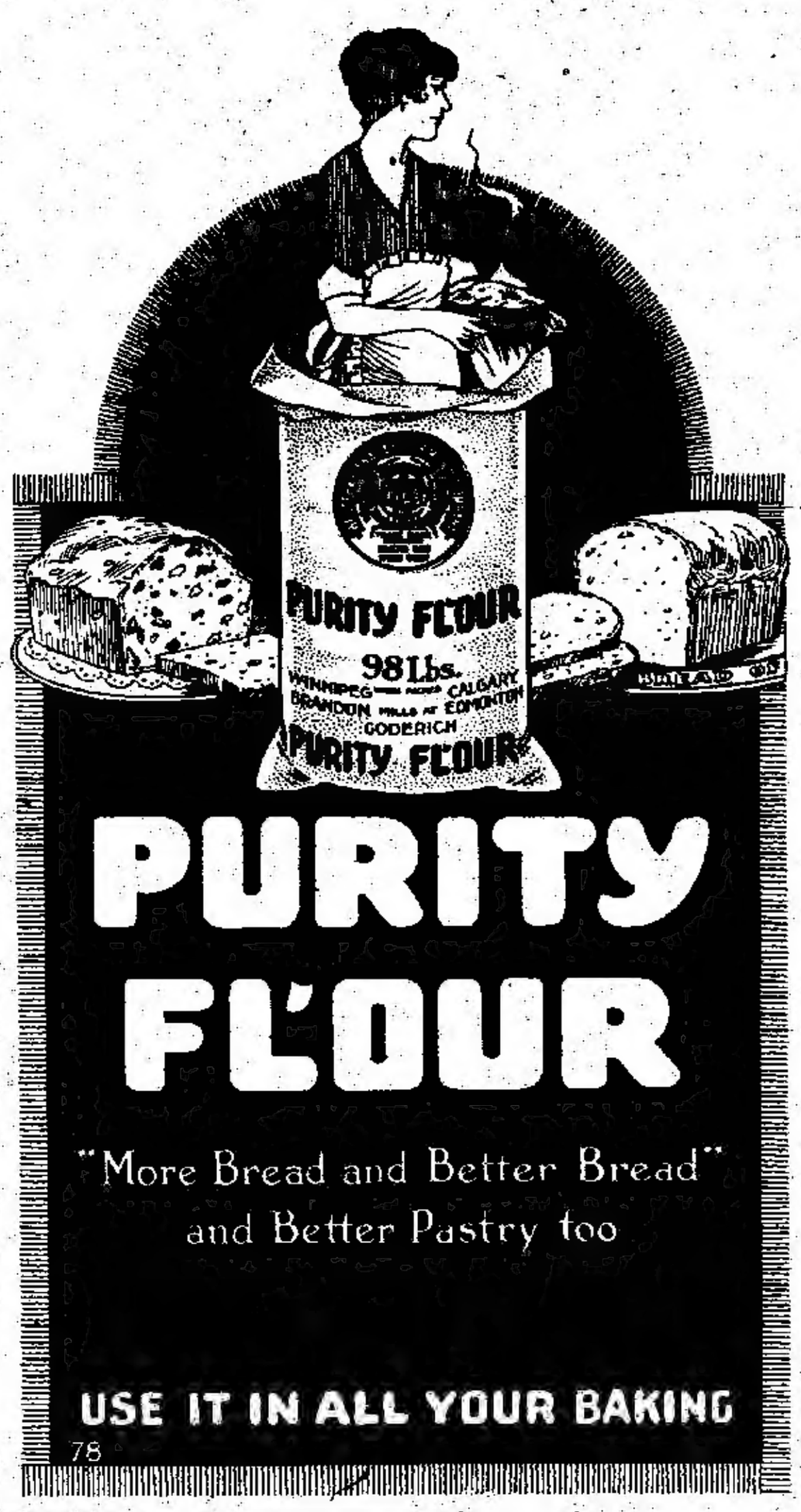
The Girl Guides under the leadership of Captain Lottie Bere has now enrolled 22 girls and is carrying on good work.

Mrs. L. Churchill has charge of the membership committee which has secured a total of 181 members and is constantly increasing its numbers. Mrs. B. Levi is the secretary.

Shaarey Zedek Sunday School

The Shaarey Zedek Sunday School is as old as the congregation and was established under the guidance of Mrs. G. Frankfurter, Mr. Philip Brown and Rev. A. Benjamin, who were also the first teachers of the small number of attendants. After a comparatively short period the school was for a time dissolved, and in 1896 was revived by Mrs. Frankfurter and Mr. H. A. Isaacs and very quickly was sufficiently large to require the services of five teachers, and remained alive for some few years, when it was again closed. However, when the Holy Blossom Congregation (which became later the Shaarey Shomayim, and which subsequently amalgamated with the Shaarey Zedek) started, the Sunday School became one of its most important subjects. The school was thrown open to the Jewish children of the city, whether those of members of the congregation or not, and has continued to increase in numbers and scope of work ever since. Children are admitted from five years of age, and at present there are fourteen classes, from the infant class to those taking the post-Biblical work, which is under the direct care of Rabbi Samuel. The teachers are drawn, wherever possible, from past pupils, and several of these ex-pupils, who have been and are active in the work of the school, now find themselves with their own children attending.

From the year 1896 until 1921, Mr.



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H. A. Isaacs acted as teacher and superintendent, but during the last three years of that period, owing to the increase in the number of classes, he gave up teaching, as other work in connection with the school required all the time he could devote to it. During all these years his record shows him never late or absent, except in the case of sickness or absence from the city. In this year the sisterhood came into existence and the care of the school passed into their hands. The average attendance is about one hundred and sixty each Sunday, and the school time is from 10.30 until noon. The subjects taught are the Bible and Religion, and this school is practically the only institution in the city where opportunity is offered for these studies in the English language. Great stress in the tuition is laid upon the teaching of Jewish patriotism, as well as the duties of good citizenship, and special efforts are made to inculcate in the minds of the children the love, hopes and inspiration of our Holy Land. The weekly exercises open and close with the singing of the Hatikvah and suitable hymns by the entire school. The entire expenses for books, etc., are obtained from collections, which are found to average about four cents per head, in addition to which the children are trained to bring ten per cent. of their weekly pocket money for the Palestine Fund, to which, in two years, over four hundred dollars has been subscribed.

But there is another aspect of the school which is always eagerly looked forward to, and that is in the various gatherings of a festive nature. First, there is the Chanukah festival, when the entire service is rendered by children of the school, followed by their assembling in the meeting hall, to be served with refreshments. Next is Purim, which takes the form of entertainment and a feast of goodies. On more than one occasion at this period of the year, the school has put on a public performance for some good purpose, or a nature of which they may well be proud. Then comes the most crucial test, that of the yearly examinations, and if the readers of the Review were to see the questions set, many of them would wonder how children could be expected to answer, but their wonder at the questions would be as nothing compared with their surprise at the knowledge and intelligence displayed in the answers.

The papers are all examined by outside examiners who have no means of knowing whose paper is in front of them and then the best paper of each of the three top classes are again gone into for standardization for the purpose of awarding the gold medal for the grand aggregate; and last comes prize day, the day of expectation and wonder, as extreme care is taken that the names of none of the prize winners are known prior to this time. Then the grand finale of the year, the annual picnic, when all are out for a good time and are sure of getting it, when all go home tired but happy, looking forward to two months' vacation and the regathering at its end.

Too much praise cannot be given to those young ladies who devote their every Sunday morning to this work of love for their religion. Some of them are in business and might justly be excused if they indulged in extra rest instead of turning out, as they often do, in rain, snow or the extremes of a Manitoba winter. To one and all credit is due, and it is to be hoped that the efforts being put forth for the securing of larger quarters will speedily meet with success.

The Shaarey Zedek Cemetery

The Shaarey Zedek cemetery, situate one mile and a half north of the city limits on the main road, was acquired by the congregation twenty years ago and covers an area of ten acres, with a frontage of two hundred and sixty-five feet and a depth of sixteen hundred and fifty feet. Some years prior to this the community had used a site for cemetery purposes some six miles east of the city, but it was found, as time passed, that it became too difficult of access and the roads then had not become what they are to-day, so the Shaarey Zedek Congregation determined to purchase the present property for its own use.

The first burial took place in the year 1896, that of Mrs. Rae Goldsmith, a niece of the late Philip Brown, one of the Jewish pioneers. The land was wild prairie, bare and bleak in its nakedness, and shortly afterwards a scant half-acre was fenced and consecrated, and gradually other occupants were found for "God's acre," which was later extended slightly to the west. Time passed and found the cemetery gradually becoming filled, and owing to want of care and attention, becoming overgrown with weeds and an eyesore to those who visited it. Steps were decided upon to change all this and to uphold that strong feeling of love and respect for the dead which has always been inherent in the Jewish race. The first thing necessary was an endeavour to improve the existing conditions in which the special committee was speedily successful. Next came the idea, which quickly became a fact, of having about another two acres surveyed, staked, and planned under the eye of a surveyor in such a manner as to provide for two, four and eight-grave plots, so as to allow for each grave ground of a size three by nine feet, thus making provision for headstones. Around each plot is a gravel and stone path one foot wide with intersecting walks of three feet and main roads of six feet. Boulevards, laid out with numerous flower beds, abound, thousands of trees have been planted, water mains have been laid in every direction, electric lights have been installed. Those whose dear ones lie in their last resting place are all eager to keep their plots as beautiful as possible, and what was comparatively but a few years ago, a mere wilderness, has come to be a spot of which the congregation is justly proud.

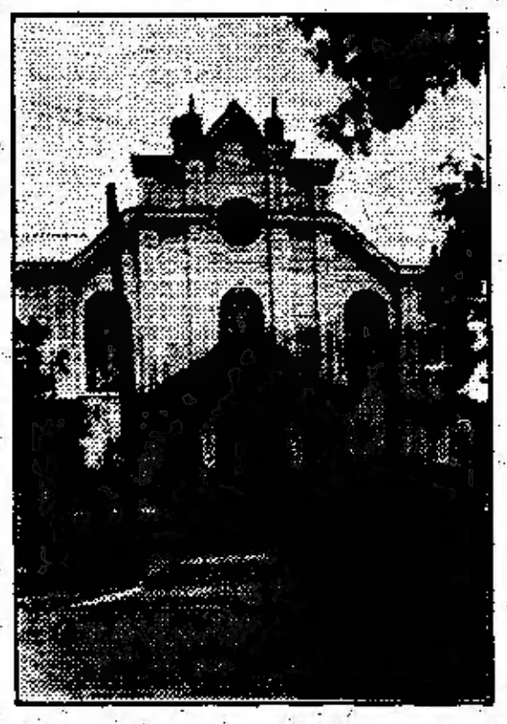
At this time of writing, the land in front of the cemetery to a depth of one hundred and twenty-five feet west of the main road is being converted into a park, which will be ready for tree and flower-planting next spring. This is immediately facing the main entrance at Kildonan park, one of the city's most important and beautiful public belongings. The upkeep of the cemetery naturally entails a heavy expenditure and the employment of a large number of workmen under the superintendence of a very competent and enthusiastic caretaker who is also a practical foreman. The work commences each year as early as the ground is workable and continues until the fall. It may well be asked who

are responsible for this work of love, for it cannot be called by any other name. A committee is elected each year of men who devote a certain amount of time, but never yet have the names of M. Haid and L. Booke been missing from those elected. Enough credit can never be given to these two gentlemen, for it is doubtful if they ever miss a day in going to the cemetery. Their lives are given to the work, their time is sacrificed for it.

House of Jacob Congregation

The Congregation House of Jacob, the oldest and largest synagogue in North Winnipeg, was erected in the year 1903. It is supported and patronized by the orthodox Jews of Winnipeg. It has a membership of one hundred and fifty members, a chazan and a choir.

The synagog was organized by a handful of Jews led by Philip H. Lechtzier, who became its first president.



House of Jacob Congregation

Those who also occupied the office of president were the late Abraham Berg, J. A. Chmelnitsky, A. Slobinsky, D. Rusen and N. Chmelnitsky.

In this synagog, which has exerted a powerful influence upon Winnipeg Jewry, were made the first plans for the building of Winnipeg's prominent institutions, such as the Talmud Torah, United Hebrew Charities and Jewish Old Folks' Home.

The present officers are:—N. Chmelnitsky, president; P. Osovitch, vice-president; A. Sinaisky, treasurer.

Winnipeg Chapter of Hadassah

When the Zionist Convention was held in Winnipeg five or six years ago, many Jewish women here were interested in Hadassah's cause by the Eastern delegates, Mesdames Selick, Fitch and Freiman. But after these Hadassah women left for their homes, Hadassah was forgotten and nothing definite was done.

Some two or three years later, Miss Goldie L. Finesilver (Mrs. L. Shalett) was asked to rouse the Winnipeg women once again to an interest in Hadassah. Finally on June 8th, 1920, a mass meeting of Jewish women was held in the Talmud Torah Hall, a resolution was passed to form an Haddassah Chapter and twenty-eight women signed up as members.

The following working executive was elected: President, Miss Goldie Fine, silver (Mrs. L. Shalett); 1st vice-president, Mrs. A. Stein; 2nd vice-president Mrs. Stockhammer; recording secretary, Miss R. Bronfman (Mrs. Max Rady); corresponding secretary, Miss Dora Petal; treasurer, Mrs. C. Schiller; and the following executive: Mesdames M. Faurer, F. Rosenblatt, H. J. Samuels, M. Abremovich, Goldine, Malcove, Marcovitch, Saltzman, Brickman, Lercus, Rusoff, D. Aronovitch, C. Lyons, H. M. Schiller, Gamm, Chertkov, Portnuff, Wassel, A. H. Aronovitch, Glusman, and Miss Phillips and Miss Margulius.

The outstanding work of the executive was the monster Shuk-La-Le (Fair) at the Board of Trade Building, the first affair held there under Jewish auspices.

March 30, 1921—Fifty-five members constituted the Chapter besides a Junior Hadassah of thirty members. In March, 1922, the members numbered 125. In December, 1922, an election was held and the following officers were elected: Mrs. H. E. Wilder, president; Mrs. Saltzman, 1st vice-president; Mrs. A. Stein, 2nd vice-president; Mrs. P. Chertkov, 3rd vice-president; secretary, Miss Cohen; treasurer, Mrs. Schloss; executive, Mesdames Stockhammer, Specter, H. Goldon, P. Lyons.

Ezrah Chapter of Hadassah

Realizing that there was room for another chapter of Hadassah in the city, where work could be done and made to bear fruit, which would help the new old motherland, Palestine, a preliminary meeting was called by Mrs. H. E. Wilder and on the occasion of the presence in the city of Rabbi Zlotnick, the well-known and distinguished Zionist, the proposal to form a new chapter received further impetus. A week later the first organization meeting was called (January 22, 1923), officers were elected and the Ezrah Chapter of Hadassah came into being. The following officers were elected: Mrs. M. Rady, president; Mrs. M. H. Abremovich, 1st vice-president; Mrs. C. Lyons, 2nd vice-president; recording and financial secretary, Mrs. A. Coppelman; corresponding secretary, Mrs. D. Gotlieb; treasurer, Mrs. A. H. Aronovitch; librarian, Mrs. L. Shalett; and an executive consisting of Mesdames S. Rodin, C. Schiller, M. Heppner, J. Sternberg, M. Moscovitch, Shurman, P. Matoff, H. J. Samuel, D. Singer, C. Portigal, M. Weidman, N. L. Green, J. I. Stein, B. Levy, C. Rosenblat, M. Weidman, D. Aronovich, B. Levinson and Miss Irene Brownstone.

PROPAGANDA.—Realizing the need for propaganda as the first step in activities, there was instituted a series of drawing-room teas at which members were addressed by prominent men and women of the community, well-informed on the principles and aspirations of Zionism and the immediate object and purpose of Hadassah. At each of these functions an Haddassah current events paper was read.

It being one of the aims of the chapter to celebrate fittingly every Jewish holiday, on Thursday, February 1, a social was held at the Shaarey Zedek Synagogue to commemorate Chamisho Osor Beshvat. Rabbi Samuel addressed the ladies, explaining the significance of the day and a Hadassah current events paper was read.

On Monday, February 17, three drawing-room teas were held at the re-

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MR. M. J. FINKELSTEIN

Mr. M. J. Finkelstein, head of one of the largest law firms in Winnipeg, is past president of the Bnai Brith, vice-president of the Zionist Organization of Canada of the Canadian Jewish Congress, president of the Zionist Council of Western Canada and has held other public offices. Mr. Finkelstein, who came to Winnipeg in 1891 as a child is now an outstanding figure in the communal life of the city. He is a public school product and passed entrance examinations into the Collegiate Institute in 1897 when he received the highest marks in Manitoba. Here he spend three years, winning the running championship two years in succession. In 1900 Mr. Finklestein matriculated into the university winning several scholarships. Every Jewish organization of young men formed between 1897 and 1907 had as its founder Mr. Finklestein. In 1904 he graduated from the University of Manitoba with honors and entered the firm of Hough & Campbell where he spent three years.

In the famous case of the Czar of Russia against Fedorenko, the latter was a Russian political refugee whom the Czar wished to extradite, and after a legal battle lasting four months, Mr. Finkelstein, acting for Fedorenko, succeeded in obtaining his release.

Within the past few weeks, Mr. Finkelstein successfully defended the banker Schimnowski in connection with the million dollar failure of the Dominion Financial Corporation over which Mr. Schimnowski presided as president. The case attracted wide attention all over America on account of the number of depositors totalling over 1,800 as well as the sensational nature of the criminal charges preferred against Schimnowski.

Mr. Finkelstein recently married Miss Rose Ripstein of Winnipeg.

spective homes of Mrs. C. Lyons, Mrs. A. H. Aronovitch and Mrs. M. Rady, about forty-four guests attending in all. The speakers for the afternoon were Rev. H. J. Samuel and Mr. Marcus Hyman. The current events paper, which was prepared by Mrs. L. Shalett, was read by Mrs. Gotlieb, Mrs. Coppelman and Mrs. Shalett.

On February 26 another series of three teas were held at the homes of Mrs. M. H. Abremovich, Mrs. D. Singer and Miss Irene Brownstone. Mrs. A. Stein, Mrs. H. E. Wilder and Rev. H. J. Samuel were the speakers. The Hadassah current events paper was prepared by Mrs. M. Rady and read by Mrs. Samuel, Mrs. Gotlieb and Mrs. S. Rodin.

March 12.—Three drawing-room teas were held at the homes of Mrs. H. J. Samuel, Mrs. J. Sternberg and Mrs. D. Gotlieb, the speakers being Rev. Samuel and Mrs. Wilder.

MEMBERSHIP.—At each of these teas new members enrolled and the membership of 140 is a clear indication of how quickly our women have responded to the call of Mother Palestine to her children—Jews. It is the ambition of this chapter to have every Jewish woman an Hadassah. Our membership committee, with Mrs. M. H. Abremvich as chairman, hopes to accomplish this the coming term, also to enroll the girls in our ranks.

Having thus organized the chapter, the next step was to endeavor to raise funds for our chaluzim in Palestine, and with that purpose in view, the following events were held:

March 1.—A Purim cooking sale was held at the Shule, at which Dominion President Mrs. A. J. Freiman was present and the sum of $100.00 was realized and has been forwarded for the chaluzim in Palestine.

March 19.—A linen shower was held in aid of the Eretz Israel Mark, combined with a monthly meeting of the Shaarey Zedek Shule. The sum of $37.00 and a number of parcels were received.

Thursday, April 5.—A Passover silver tea was held at the home of Mrs. M. Rady and the sum of $60.00 was realized.

Monday, April 16.—The bridge in connection with the Eretz Israel Mark was held at the Talmud Torah under the auspices of our Chapter. There were thirty-six tables playing and a prize was given for each table. Ezrah contributed to the Winnipeg Chapter the sum of $54.00 for tables sold.

SEWING.—On March 5 sewing was distributed among the ladies and several babies' layettes have been completed. The numerous articles were sent to Montreal on May 28th to be shipped from there to Palestine.

NATIONAL FUND BOXES.—Considerable has been accomplished by the committee in charge of this work. About eighty boxes have been distributed and the sum of approximately $58.00 realized as a result of the clearance of only about thirty-five boxes, the remainder of the boxes having been distributed but recently. With the assistance and cooperation of members it may be expected that the committee will have an excellent report at the end of next season's term.

Work for the coming year will be to lend every assistance to make possible the building of an Agricultural School at the earliest date. This the Canadian Hadassah pledged at the first convention, which took place at Montreal in January, 1921. They now have something definite to work for. Every dollar raised will mean a little more cement or mortar for "our" building—this building which is going to mean so much to Palestine. When women graduate from this college they will be fit for a useful life in Palestine. They will be taught

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how to keep a kosher house and how to prepare kosher meals and how to live hygienically. They will have received teaching in laundering, bee-keeping, poultry raising and flower-growing. They will get here an all-round training which will fit them for their life in their new chosen home.

The proceeds of our concert, which was held on June 10, goes towards this fund. All our returns have not as yet come in, but it is hoped that between $500.00 and $600.00 will be cleared. Advantage was taken of this concert for propaganda, a page being devoted in the program to "Hadassah and Its Work." The papers before the concert were full of "Hadassah." The name Hadassah is now known to the forty-eight business firms who advertised in the program.

Thus the work, although negligible as compared with the needs of sisters and brothers in Palestine, still gives the feeling that Ezrah has not been sitting here idle and unconcerned. They have helped to add a little to the great work which is being done in Palestine.

At the annual meeting, which was held on Monday, June 18, the following officers were elected: Mrs. M. Rady, president; Mrs. M. H. Abremovich, 1st vice-president; Mrs. C. Lyons, 2nd vice-president; Mrs. A. Coppelman, recording secretary; Mrs. D. Gotlieb, corresponding secretary; Mrs. A. H. Aronovitch, treasurer; Mrs. L. Shalett, librarian.

Chairmen of Committees: Membership, Mrs. M. H. Abremovich; National Fund Boxes, Mrs. C. Lyons; Sewing, Mrs. B. Levinson; Social and Entertainment, Miss Thelma Rackow; Propaganda, Mrs. L. Shalett.

Executive Board Members: Mesdames H. J. Samuel, Chas. Portigal, D. Finger, John Stein, Chas. Rosenblat, John Sternberg, Tartar, D. Aronovitch, S. Rodin, B. Levinson, C. Schiller, Matoff, J. P. Weidman, N. L. Green, N. J. Weidman, D. Rosen, A. M. Shinbane, I. Diver, R. M. Frankfurter, and Miss Rose Goldstein and Miss Irene Brownstone.

Winnipeg Lodge No. 650, I.O.B.B.

Winnipeg Lodge No. 650, I.O.B.B., is just entering the fifteenth year of its existence, having been instituted in 1909. It has had a very active and creditable career, and it is no exaggeration to say that to the spirit directly animated by the I.O.B.B. is due the remarkable progress that has been made by Winnipeg Jewry in establishing and maintaining the institutions of which we are so proud.

In the spring of 1909 Mr. Max Steinkopf gathered together a small band of the leading Jews of Winnipeg, and discussed with them the formation of a lodge. A charter was granted and on June 27th the following members were initiated into the Order by Bro. Ed. Sonnenschein and the late Rabbi S. N. Deinard: L. Abramovich, A. H. Aronovitch, D. Barish, A. Black, A. J. Bloomfield, R. Druckman, M. Finkelstein, M. J. Finkelstein, M. Gardner, S. Hart Green, M. Greenblat, H. Landesberg, Rev. J. K. Levin, B. Levinson, E. R. Levinson, Dr. O. Margolese, A. W. Myers, I. Presner, P. Presner, J. L. Rill, D. Ripstein, I. Ripstein, J. Ripstein, M. Ripstein, R. S. Robinson, I. Rosen, J. Rosenthal, Chas. Schachter, F. Schor, B. Shragge, H. Steinkopf, M. Steinkopf, J. Udow, M. Udow, H. L. Weidman, H. E. Wilder.

These names are interesting because most of them are to be found prominent in the lists of the directors of Winnipeg's charitable, religious and educational institutions.

The first Executive Board consisted of: A. J. Bloomfield, president; Max Steinkopf, monitor (by dispensation of the D.G.L.); S. Hart Green, vice-president; Rev. J. K. Levin, secretary; I. Ripstein, treasurer; Chas. Schachter, assistant monitor; A. H. Aronovitch, warden; I. Rosen, guardian; R. S. Robinson, H. L. Weidman, A. W. Myers, trustees.

The beginning was a small one but progress has been steady and sure. The membership has grown from 36 till on December 31, 1922, it stood at 602.

The presidents who have held office during this period are: M. Steinkopf, A. J. Bloomfield, S. Hart Green, A. H. Aronovitch, I. Ripstein, D. Beckerman, L. Rice, M. J. Finkelstein, E. R. Levinson, A. J. Abramovich, M. Haid, N. J. Weidman, S. L. Goldstine, Rabbi H. J. Samuel and James Shaen.

The lodge was responsible for many social and literary entertainments at which at times prominent persons were invited to lecture. Among the earlier activities of the lodge was the establishment of a Free Loan Fund, which operated on a considerable scale for several years until circumstances rendered it no longer necessary. The B.B. Free Employment Bureau was another most valuable department of the lodge's work, maintained until all employment bureaus were taken over by the Provincial Government. A great service was rendered the community in these early days by the purchase of a hearse at the cost of $1,200.00.

In 1912 the lodge took the initial steps towards the establishment of a Jewish Orphanage. The history of this undertaking comes under the article dealing with the Orphanage.

During the early years of the war and for a few years prior to the war, the lodge was in a flourishing and prosperous condition and was a leading factor in the Jewish community. It had reached its height under the presidencies of Lester Rice, E. R. Levinson, W. J. Finkelstein and A. J. Abramovich. The lodge has been most energetic from the very first in protecting the good name of the Jew. Before the Anti-Defamation League became a special department of the Order, the Publicity and Defense Committee of Winnipeg Lodge did considerable work in dealing with attacks on the Jew in the press, and objectionable portrayals on the stage and film. It was not only engaged in handling specific cases of prejudice, but also in arousing generally a more sympathetic public interest in Jewish questions. Early in 1919 the lodge memorialized the Rt. Hon. Sir Robert Borden, Canada's delegate to the Peace Conference, on the question of the rights of the European Jews, and secured his personal and sympathetic activity in this matter.

Work among the juvenile delinquents constituted a regular part of the programme of the lodge and the Big Brotherhood movement was enthusiastically taken up. For a while the lodge engaged the services of a paid social service secretary. This was afterwards merged in the work of another organization.

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MR. HENRY A. ISAACS

Henry A. Isaacs was born in London, England in 1860, educated at a private school in Brighton, and later at the Jews' College and City of London School, married 1882, and came with his wife and family to Winnipeg in 1893. He soon became associated with the Shaarey Zedek congregation, of which he filled the position of honorary secretary between the years 1895 and 1902. In the following year he was one of the organizers of what was later the Shaarey Shomayim congregation, and of which he acted as honorary secretary until 1912, when he was elevated to the position of president and became instrumental in bringing about the amalgamation of the two congregations in 1913, receiving the honor of being elected the first president, and for several subsequent years was a member of the executive.

Between the years 1895 and 1920, he devoted his energies continuously to the interest of the Sunday School, as teacher, superintendent and chairman of the school committee, finally retiring because of ill health, having seen it become one of the principal Jewish educational centres of the city.

For the past twenty years, Mr. Isaacs has occupied a position of responsibility with the Manitoba Government in the Land Titles Office, where he has earned the respect of the legal profession. In 1918 he had the distinction of being elected president of the Manitoba Civil Servants' Association, of which there are fourteen hundred members.

The Summer Camp for Boys and Girls was established in 1919. It started on a small scale, but the great possibilities in this endeavour were immediately recognized, and in the following year a permanent site was leased. The Grand Lodge donated $1,000.00 towards the erection of a building, and voted an annual grant of $1,000.00 towards maintenance. It was found necessary in 1923 to remodel the building at a cost of $1,600.00, towards which the Grand Lodge donated $500. The lodge has paid out from its own funds over $3,000.00, apart from the generous personal support of the members. The camp now consists of a spacious building, with two large sleeping verandahs, accommodating 120 children under complete shelter. The building also contains a commodious dining room, a playroom, kitchens, store-rooms, etc. In 1922, 558 children enjoyed a ten days' vacation, and in addition, six mothers with sixteen infants were given a holiday. The camp is situated at Boundary Park on the shore of Lake Winnipeg and is three acres in extent, thus affording ample space for games. It is run on strictly kosher lines. Much credit is due to the indefatigable chairman of the camp committee, Bro. Lester Rice.

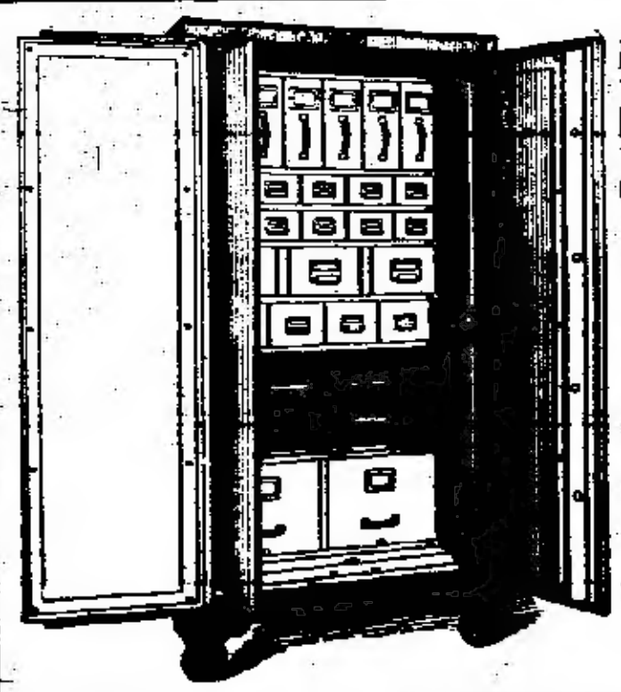
Within five years after the establishment of Winnipeg Lodge, the other communities of Western Canada realized the great purposes and possibilities of the Order, and the following lodges were instituted: Lake Cities Lodge, No. 696, Fort William; Edmonton Lodge, No. 732; Saskatoon Lodge, No. 739; Calgary Lodge, No. 816; Louis D. Brandeis Lodge, No. 833, Regina. The I.O.B.B. infused a new spirit into Western Canadian Jewry, bringing to the scattered communities, separated by huge distances, a sense of association. These lodges furnished a real factor in the life of the hitherto unattached Jew, which aroused his consciousness, defined his status, articulated his aspirations, directed his energies and called forth his enthusiasm.

The spread of the Order in Western Canada led to the formation, in Winnipeg Lodge, of a Sister Lodges Committee, to keep in touch with the other lodges. Common interests and common problems prompted constant communication between the lodges. The ultimate purpose of the Sister Lodges Committee was the establishment of a Grand Lodge in Canada.

The six lodges of Western Canada belong to D.G.L. No. 6; they form a little territorial group of their own. In November, 1920, it was resolved to form a Canadian Anti-Defamation Committee. The officers elected for this committee were: Chairman, Max Steinkopf; treasurer, S. L. Goldstine; secretary, Rabbi H. J. Samuel; with one representative of each lodge to form the local representative.

This action did not at first meet with the approval of the Constitution Grand Lodge, but at their meeting in Washington, in May, 1921, attended by Bro. Samuel, the Executive Committee of the Order revised their attitude. The Canadian Anti-Defamation Committee was sanctioned and given full authority to function. This committee very soon justified its existence. It came into being when the Ford agitation was showing an influence in Canada. But the Ford agitation was only part of the problem. The English papers were full of the anti-Jewish campaign connected with the Morning Post charges of "World Revolution" and the publication of the forged "Protocols of Nulus." These English papers had a wide circulation in Canada. To counteract this, the committee supplied the Western Canadian press with articles refuting all the nonsense and defending the Jew. Books, magazines and pamphlets were distributed broadcast. Five hundred copies of the Chief Rabbi's "Book of Jewish Thoughts" were sent to university professors, school principals, high school teachers, government and municipal officials, the clergy, the judiciary and other public men. Over 100 copies of Lucien Wolf's "The Myth of the Jewish Menace" were likewise distributed.

A second conference of Canadian Lodges was held in Winnipeg in January,



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1922. This was attended by delegates from the Toronto and Hamilton lodges of District 1, the Vancouver and Victoria Lodges of District 4, and all the lodges of District 6. It was Winnipeg Lodge's greatest achievement. For two days the thirty delegates of eleven Canadian lodges discussed the problems of Canadian Jewry. This Conference confirmed the Canadian Anti-Defamation Committee, re-electing its officers, and set up a provisional council of Canadian lodges.

Lack of financial support from the lodges has caused the suspension of the activities of the Canadian Anti-Defamation Committee. For this, however, the Canadian lodges and not the Grand Lodges are responsible.

The Canadian delegates had a good reception at the Convention of the Grand Lodge at Duluth in July. A Committee on Canadian Affairs was appointed. The Canadian delegates met in session on Canadian Welfare. The Convention approved the establishment of a Canadian Council for District 6 and instructed the General Committee to take the necessary steps. In addition the Convention enacted a law creating the office of Director of Canadian Affairs, who is to be a member of the General Committee and to have supervision over the activities of the Canadian Lodges of the District.

Winnipeg Lodge has been steadily working towards the extension and consolidation of the Order in the West. Particular mention must be made of the Branch Lodge policy. Several attempts were made to establish additional Lodges in the smaller districts. Winnipeg conceived the idea of branch Lodges. These Lodges operate without a charter, are not officially recognized by the Grand Lodge and have no standing in the Grand Lodge. Their members are members of Winnipeg Lodge and are recorded on the books of the Grand Lodge as such. Actually they function as Lodges. Winnipeg has three branches at present in existence, at Leader, Sask. (started November, 1921), membership, 40; at Yorkton, Sask. (started April, 1922), membership, 40; and at Estevan, Sask. (started May, 1922), membership 30. The reports received from time to time show that Leader and Estevan in particular are flourishing and active and that the policy which led to their foundation was a sound one. That the system has not been extended is due only to the fact that Winnipeg cannot afford to undertake any further obligation and expense in this regard.

The Montefiore Club

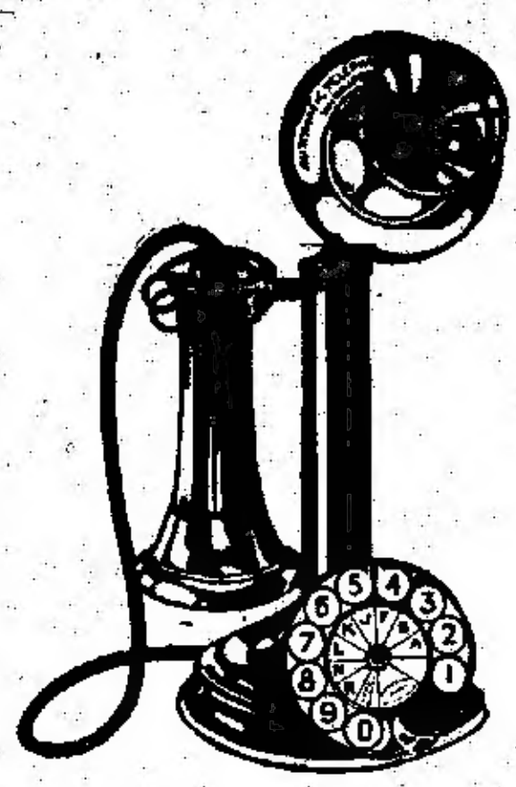
The Montefiore Club of Winnipeg is an institution that the Jews of Manitoba can be justly proud of.

Founded in 1911 for the purpose of affording a meeting place for the young business men, it soon became a very popular club and has taken an active part in all affairs of the city.

Although a social club, the Montefiore has done so much work for other institutions that it could be called a community centre of a very high order. There has not been any undertaking in the city during the last ten years in which it has not taken part. During the campaign for funds for the purpose of building the Jewish Orphanage, a team of Montefiores collected the largest sum of money and were given a trophy. The Talmud Torah has never appealed to them in vain. The Sunday School children look forward to the picnics at the Montefiore camp grounds. The files of the club are loaded with letters of thanks from the various local charities in acknowledgment of wonderful work done.

In the Great War, thirty members out of a total membership of sixty-five enlisted for active service, many of the boys distinguishing themselves in the field.

In the field of sport the Montefiore Club has always taken a leading part. It was this club that called the first meeting to organize an inter-club bowling league, which is still in a flourishing condition. They also organized a Hebrew Amateur Athletic Association, mainly devoted to baseball and football, and won the three cups put up by the league. First in the field in tennis, with their own court, and running the only known Jewish golf tournament in the world, under the leadership of the club's professional, Monty Stall. They offer unlimited inducements to the young sports of the city.



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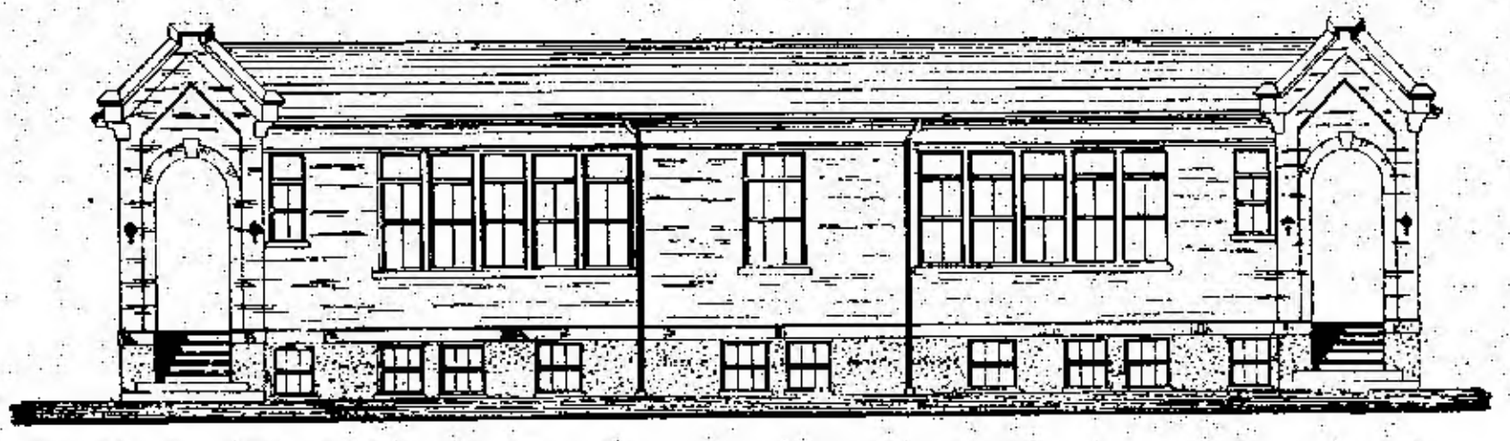

The new branch of the Talmud Torah

The following cups are held by the club for annual competition:

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The Copp Cup for checkers.
The Stall-Lenoff Cup for snowshoers
The Welsh Cup for golf.
The Harris Cup for bowling.
The Bronfman Cup for football.

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ited the city he placed a beautiful wreath, fashioned in the shape of the Shield of David, on the Cenotaph, in memory of the Jews killed in the war. This wreath was the gift of the returned soldiers of the Montefiore Club.

Presidents of the Club, past and present:

William Gunn—1912-1913.
Julius Adler—1914-1915.
Alec Barish—1916-1917.
Max Cohen—1918-1919.
Montague Stall—1920-1921-1922.
Charles Smithen—1923.

University of Manitoba Menorah Society

The Menorah Society was organized here in 1915, the nucleus of the Society being the then existing Jewish Students' Association. Rabbi H. J. Samuel and the president, Mr. W. V. Tobias, introduced the matter of changing the organization into a Menorah Society.

Under the presidency of Mr. F. L. Rodin, 1916-1918 (now Dr. F. L. Rodin), Mr. Tobias, at the end of his term of office having enlisted in His Majesty's forces, in which he distinguished himself by being promoted to the rank of captain and winning the Military Medal for bravery on the battlefield, the larger scope of the work soon made itself apparent. The organization was now non-sectarian, having had gentile student members, and the meetings took place in a lecture room of the University. The "Study and Advancement of Jewish Culture and Ideals" was now the slogan, and though unaware of the official and fullest interpretation of these terms, the organization strove to carry out its new objects.

Mr. Rodin and the members of his executive were the originators of the Menorah Educational Loan Fund, raised by means of selling shares at $10.00 each for the purpose of lending to needy students money for tuition on the security of notes endorsed by two substantial citizens, repayable on August 15th following the date of the loan, with interest at 6 per cent. To date $1,200.00 have been raised, and thirty loans have been made.

After his graduation from the Medical Faculty, Dr. Rodin left for the West to take up his practice, and Mr. N. C. Levin of the Faculty of Law was elected president (1918-1920). Under the able leadership of Mr. Levin, the Society became firmly established as a University organization. After his term of office as president, Mr. Levin actively assisted in the executive work of the Society and the Loan Fund, and until his recent departure for Vancouver, where he is practising law, he was one of the pillars of the Menorah here.

Mr. J. D. Fieldman of the Medical Faculty (now Dr. J. D. Fieldman of Yorkton, Sask.) succeeded Mr. Levin as president of the Society (1920-1922).

By the time of Mr. Fieldman's elevation to office, the Menorah idea had made considerable progress here. Communications with the intercollegiate office, the headquarters at New York, had assisted and strengthened its ideas and its work. The society had become more certain of, and more devoted to, its real task; the subject matter of its work had become more Jewish.

The notable advances during this period were the establishment of study circles, and lecture work and discussions by the students themselves.

The first official and real interpretation of Menorah work and the Menorah movement came in 1920, when the Chancellor, Mr. Henry Hurwitz, M.A., paid a visit to Winnipeg and addressed the members.

The following year the organization, still under the presidency of Mr. Fieldman, won the Menorah Trophy, a seven-branched candelabrum, for the best Society of the year, out of a total of seventy-two Societies on this continent.

Mr. Fieldman was succeeded by Mr. E. A. Brotman, of the Faculty of Law, as president of the Society (1922-1923).

Under the presidency of Mr. Brotman two distinct advances took place:

1. The number of Jewish students enrolled as taking Hebrew as one of their subjects increased from four in 1921 to fourteen in 1922 and this increase may be wholly ascribed to the Menorah.

2. Study circles were put on a permanent basis. A Jewish history study circle was successfully carried on during the summer of 1922, and at the commencement of the term in September, 1922 five study circles were organized in the following subjects: Jewish history, Jewish history and literature, Talmud, Hebrew, and dramatics. These circles were well attended and successfully carried in during the academic year.

Through the medium of a dramatic circle, the Society, in presenting a one-act play to the public, discovered a wealth of talent, and one of the outstanding features of the coming term's Menorah program will be the presentation to the public of a Jewish play.

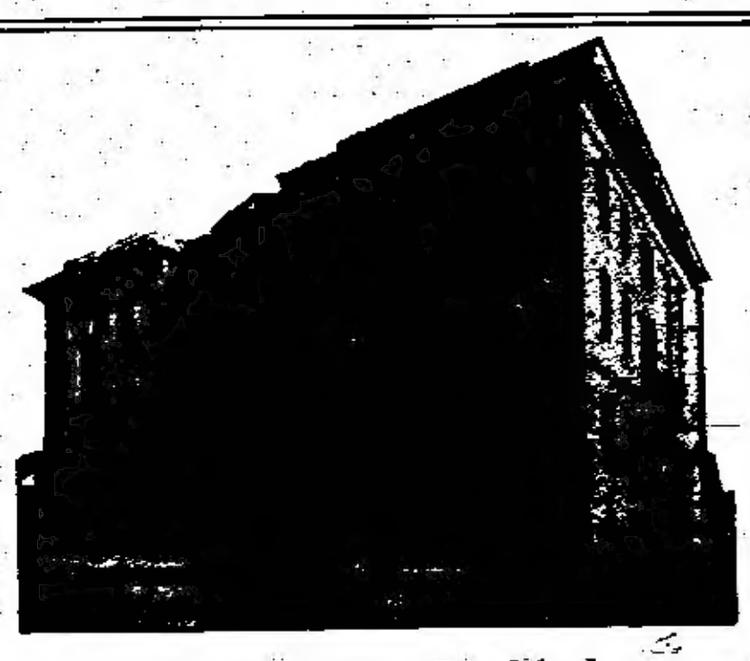
During this period also the society had the honor of a visit from Miss Julietta Kahn, the secretary of the Intercollegiate Menorah Association.

Meetings now take place in one of the assembly halls of the University, and a considerable number of community members attend each meeting.

Mr. Brotman, having taken up the practise of law at Winnipeg, has been succeeded by Mr. M. M. Wintrobe, of the Medical Faculty, as president of the Society. Mr. Wintrobe, having had a number of years of experience on the executive, is a tried leader in Menorah work.

The following is a list of the present officers of the Menorah Society: President, Mr. M. M. Wintrobe, B.A.; vice-president, Mr. Harvey Golden, B.A.; recording secretary, Mr. J. I. Arkin, B.A.; corresponding secretary, Miss Mary Yudluvitz; treasurer, Max Cantor; executive members, Miss Etta Levinson, Miss Rowena Brownstone, B.A., and Mr. M. L. Blatt, B.A.; advisory council, Mr. N. C. Levin, B.A., LL.B., and Mr. E. A. Brotman, M.A., LL.B. (as past presidents); president Menorah Education Loan Fund, Mr. E. A. Brotman, M.A., LL.B.

Bucharest (J.T.A.)—In a statement to-day in the local "Adverul," an American army officer named Reiter, who witnessed the attack by a mob of students on the American Jew, Haimowitz, at the Barlad railway station, declares that station police were present during the attack but made no attempt to interfere, although they were requested to call off the invalid's assailants.



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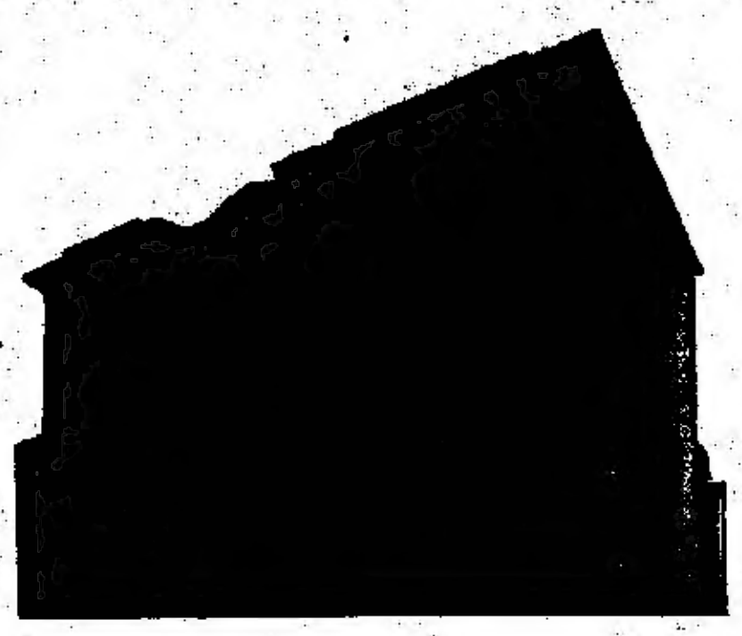

Hebrew Free School

17th Company of Girl Guides

During the year the regular Guide work was carried on. Of the twenty-two girls now enrolled, one girl is a recruit, nine passed their tenderfoot tests and nine passed their second-class tests. The girls who have passed their second-class tests have obtained proficiency badges.

At a silver tea held, the girls raised sixteen dollars and contributed it to the Orphanage towards the library fund. At the Purim concert given by the Girls' Auxiliary of the Orphanage, the girls assisted by giving several numbers.

The company gave an exhibition of work at the first meeting held by the Orphanage company. During the evening the work that a guide is supposed to know at the end of four weeks, when she receives her tenderfoot pin, was performed.

An enjoyable tally-ho party was held and later the party returned to the home of Mrs. Genaske. The company also went out snowshoeing and returned for tea to Mrs. Wilder's. Lieutenants Brownstone and Narovlansky laid a track through the woods, the Guides following them later by means of tracking signs. When they reached their designation they lighted a fire and prepared refreshments. On the 24th May a picnic was held at the City Park.

Hebrew Sick Benefit Association of Winnipeg

The Hebrew Sick Benefit Association of Winnipeg, one of the first and largest Jewish organizations in the City of Winnipeg, with the membership of 485, as it stands to date, was organized October 26, 1906, by Mr. R. Cohen, who had then just arrived from London, England, without any friends here, and thought that he would organize a Jewish Society.

The main object of this Society is to look after its members who are sick or in distress, not only by helping them with the sick pay which they receive while sick, but to visit them while they are sick, look after the family and provide brotherly love amongst the members. For this reason, it has a sick visiting committee, also an arbitration committee which settles all disputes and quarrels amongst members.

We have also a cemetery which is a credit to the Jewish race, and although we only bought 4 acres of land in January, 1923, we have to-day, 14 acres of land at a cost of $25,000.

We have donated $2,000 to the Jewish war sufferers in the Old Country, $2,000 for the Jewish Orphanage in the City of Winnipeg, $300 for the Talmud Torah, and a few smaller donations which would be too numerous to mention, and also helped to raise $2,200 at the time of the Jewish Carnival, made for the Jewish war sufferers.

The following are the present officers of the Society: G. A. Gordon, president; L. Book, vice-president; A. Surkis, treasurer; B. Levcovitch, recording secretary; L. Koyen, financial secretary. Executive board—R. Cohen, organizer; trustees, S. Labovitch, G. Ross, L. Putterman, S. Yucht; auditors, S. Goldin, M. Waisman, Hyman Cohen, F. Goltz; finance committee, S. Goldin, chairman; P. Baker, G. Ross, J. Miles, W. Saidman, S. Louis, S. Labovitch; cemetery administration, J. Kovensky, P. Assovitch, R. Cohen, A. Cohen; sick visiting committee, S. Kovnatsky, B. Kroitberg, A. Cohen, J. Kaplunovitch, L. Putterman; social, entertainment and publicity committee, P. Baker, chairman; I. Tessler, J. Shnoor, M. Waisman, R. Cohen, A. Cohen, S. Kirshner, H. Cohen, G. Ross, F. Goltz, B. Levcovitch; arbitration committee, J. Miles, chairman, P. Baker, L. Book, W. Saidman, I. Kestenbaum, M. Yankovitch; investigation committee, G. Ross, chairman, W. Asrican, B. Kroitberg, S. Yucht; Physician and Surgeon, Dr. C. J. Bernack.

The United Hebrew Relief

This organization was founded in the year 1909, when Jewish immigrants commenced to flock in large numbers to this continent, and naturally quite a proportion of these found their way to Winnipeg, which city, unfortunately, was not prepared to find employment for all of those who sought it. The sympathies of our co-religionists was aroused, and the needs of the occasion were seen by the Chief Rabbi, Rev. J. J. Kahanovitch, who convened a mass meeting in the Edward Hall in the latter part of December which brought into existence "The United Hebrew Charities of Winnipeg," with S. A. Ripstein as president, assisted by Messrs. B. Zimmerman, T. Finklestein, E. Cherniak, S. Goldin, M. Haid, I. Portigal, J. Udow, H. Steinkopf, J. J. Shragge and I. Rosen as directors. The amounts distributed to the needy were on a comparatively small scale. The following year the headquarters were moved to the House of Jacob Synagogue and an election held at which the

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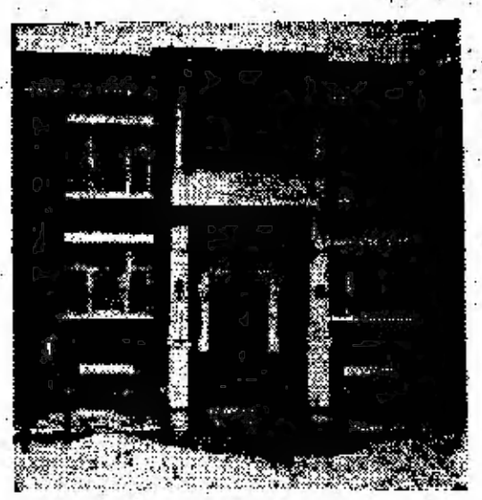
following gentlemen were elected as officers: President, J. A. Chmelnitsky, with A. Berg, B. Sharicoff, S. Goldin, L. Snidar, M. Haid, S. Shore and P. Ascovitch, directors. The numbers of those needing help increased and special means had to be adopted to provide the necessary funds which consisted of house-to-house canvassing and arranging special campaigns, with the result that sufficient money was raised to allow of a distribution of $6,000.00 per year. This continued until 1912, when the headquarters were moved to the old Talmud Toraff building, when A. Skaledar was elected to the presidency with the same directors as previously.

As so frequently happens, factions arose under new leadership and a new society was formed under the name of "The North End Relief" with J. A. Chmelnitsky as president, each organization vieing with the other in the good work, which resulted in the raising of large sums of money, coupled with the disadvantages of overlapping with the recipients of charity and complaints from the donors who were giving to both. In October, 1914, a joint meeting was held with the result of the amalgamation of the two charities under the name of "The United Hebrew Relief of Winnipeg," and as such it still remains. The newly elected officers were S. Hart Green, president, A. Berg, vice-president, A. Slobinsky, treasurer, and a board of directors consisting of Messrs J. A. Chmelnitsky, M. Tessler, B. Levinson, S. Goldin, J. Rosen, M. W. Triller, J. Gershfeld, D. Spivak, J. Finkelman, L. Snidar, S. Shore, S. B. Levin, D. Rosen, N. Rosenblat, J. Wiseman, P. H. Lechtzier, S. Rosner, B. Shragge, A. Rubin, L. Seipp, N. Chmelnitsky, and I. Fisken. The same evening, a Ladies' Auxiliary was formed, who elected as their officers Mesdames F. Rosenblat, G. Frankfurter, B. Levinson, I. Portigal, E. Tapper, I. Rosen, F. Briar, D. Spivak, Tobias, Pressner, B. Shragge, A. Berg, A. Slobinsky and Jesscovitch. Under the able leadership of Mr. Green and his willing assistants, the new organization was put on a sound basis and business system, with the result that there was a weekly distribution of doles amounting from $150.00 to $200.00 per week. With the introduction by the Legislature of the "Mother's Allowance Act" much benefit was derived by many poor widows, and this likewise tended to release funds which were elsewhere needed for relief purposes.

Last year (1922) the proposal was put forward and adopted for the formation of a federated budget board for the various charitable institutions of the city in which thirty-one participate, and of these three are Jewish, viz.: The United Hebrew Relief, the Jewish Orphanage and the Old Folks Home. This has come as a great relief to all, as the constant canvassing for funds has become a thing of the past. With



Old Folks' Home

the general depression in trade during the past year the numbers of our needy have increased, and the weekly distribution of relief varies from $200.00 to $250.00 per week. The present board of directors is as follows: S. Hart Green, honorary president; I. Rosen, president; A. Slobinsky, 1st vice-president; M. Gordon, 2nd vice-president; B. Levinson, treasurer; M. Lyons, honorary secretary; and Messrs. M. Tessler, S. Goldin, L. Snidar, J. A. Chmelnitsky, B. Sharicoff, J. Gershfeld, H. Siniasky, S. B. Levin, A. Arenovsky and B. Cohen, directors.

Old Folk's Home

In 1912 a few women started to look after the welfare of old people in private houses.

In 1914 Mr. J. Genser, one of the leaders of the Immigration Society of Winnipeg, amalgamated and rented a house on Euclid Street, which they called the Old Folks' Home and Immigration Home of Winnipeg. There were five inmates at the beginning. The President was then Mr. J. Genser.

In 1918, Mr. S. Cossoy was elected president of the Jewish Old Folks' Home, who, with the help of Mr. E. Greenberg, drew the attention of the Jewish community to the fact that the inmates were increasing in number, and it was necessary to provide for them proper accommodation. A mass meeting was called, and a building committee was appointed.

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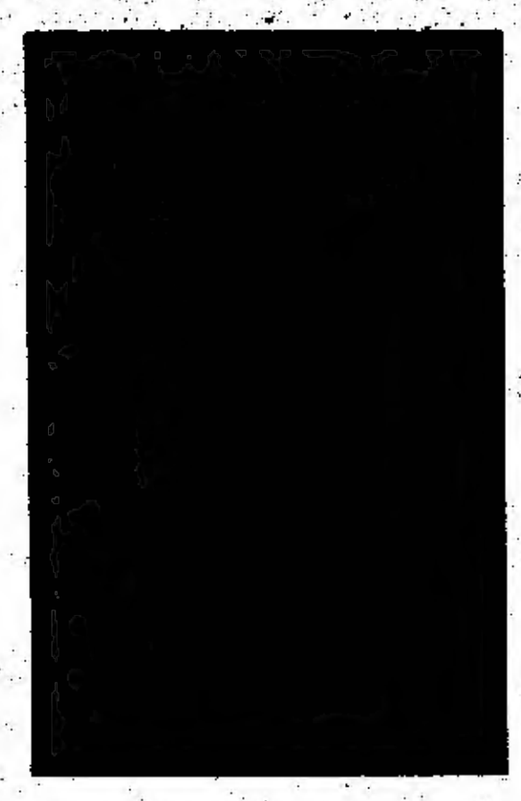

RABBI I. I. KAHANOVITCH

Rabbi I. I. Kahanovitch arrived in Winnipeg in the year 1906, and has from that time on occupied the position as Chief Rabbi. An agreement was entered into at that time between various congregations of the city, the largest of which was the House of Jacob, and under this agreement, Rabbi Kahanovitch was to occupy the position, which he has since then held, as Chief Rabbi.

From his first arrival in the city, Rabbi Kahanovitch has always taken a great interest in the teaching of Hebrew to the Jewish children. Shortly after his arrival, he succeeded in inducing prominent Winnipeg citizens to contribute towards the purchase of a Talmud Torah. Assisted by a large donation from S. Lexier, a building on the corner of Dufferin and Arkins Street was acquired with only three classes. This school demonstrated to the Jewish people the necessity of a Hebrew education for the children and after four years of maintenance of this school, through the efforts of Rabbi Kahanovitch together with the late A. Berg, the present Talmud Torah commenced. Rabbi Kahanovitch and Mr. Berg collected the first $1,500 required for the new Talmud Torah which has since become one of the leading Jewish institutions of the city in which Rabbi Kahanovitch has always been one of the foremost workers. The establishment of the present Talmud Torah has been a credit to the Jews of Winnipeg and of Western Canada and at present numbers over 1,000 pupils and maintains two other branches of the institution, one a new building situated on Magnus Avenue and the other in the Shaarey Zedek Synagogue.

Rabbi Kahanovitch has also been instrumental in organizing and opening other Talmud Torahs throughout Western Canada and on the Pacific coast. Through his efforts there were also opened up several women's associations and he has taken an active interest in the Old Folks' Home and also in the Orphanage.

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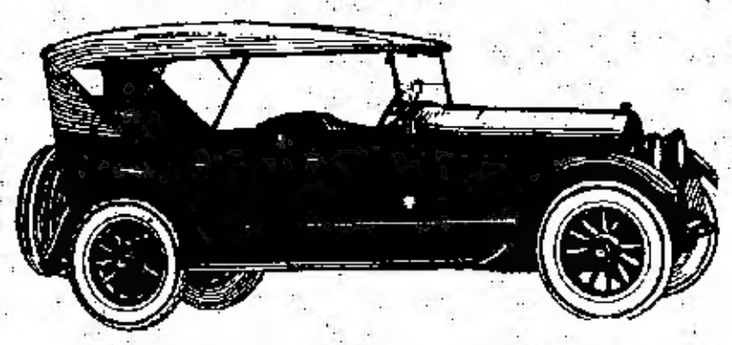

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Mr. M. Tessler being elected chairman of the committee, Mr. J. A. Chmelnitsky, treasurer. A building was erected at 426 Manitoba Avenue. The building is fully modern, and is well equipped.

At the end of 1919 a new board was elected with Mr. J. A. Chmelnitsky, president, Mr. B. Cossoy, vice-president, and Mr. M. Tessler, treasurer. At present there are thirty-four inmates, whose welfare is most carefully and successfully looked after by Mr. B. Sarner. The health of the old people is capably attended to by Nurse Berg.

Up to 1923 the Home was kept up by private donations which used to be collected by the board of directors. The Girls' Auxiliary supplied the necessary medicines.

There isn't a finer picture to be seen than when the old people are seated at the tables in the dining room, the men with their silver-white beards and the women with white shawls on their heads. They enjoy their good meals, knowing that everything that is served is clean and kosher.

The Winnipeg Jewish citizens who are supporting the Old Folks' Home can be proud of their institution. The present board consists of forty people with Mr. J. A. Chmelnitsky, president; Mr. J. Genser, vice-president; Mrs. A. Slobinsky, vice-president; Mr. A. Slobinsky, treasurer; Mr. B. Sarner, superintendent; Mrs. L. Shatsky, chairman of house committee; Mr. N. Kessler, chairman of finance committee; Mr. S. Cossoy, chairman of control and publicity committee; Mr. S. Aronowsky, chairman of investigation committee; Mr. E. Greenberg, chairman of building committee; Mrs. J. Finkelman, chairman of social committee; Mr. N. Nydis, chairman of Synagogue committee.

Girls' Auxiliary, Old Folks' Home

The Girls' Auxiliary of the Jewish Old Folks' Home has been in existence for approximately five years, and during that period have not only given considerable financial assistance towards the maintenance of the institution, but have been largely responsible for brightening many an otherwise dull hour for the inmates. Though nothing is left undone, through the united efforts of the Senior Board and Ladies' Auxiliary, towards making the stay of every member in the Home as pleasant as possible, so far as bodily and spiritual comforts are concerned, still it is left to the Girls' Auxiliary to plan for their recreation and amusement; and for people too old and weak to walk with ease as far as even the gate of the Home, it can well be imagined how an occasional moving picture or concert is appreciated. During the fall and winter months particularly, no opportunity is overlooked to cater to the happiness of the men and women, and every Jewish festival, such as Purim, Lag B'Omer, Chames Sho Beshavat and Chanukah, is made an occasion for an entertainment and feast of some nature, to which members of the Board of Directors, and the Ladies' Auxiliary, together with other prominent members of the Jewish community are invited. The girls are spurred on to redouble their efforts, from time to time, in promoting these festivals, seeing what a joyous effect it has on the old people to know that there are young people who are continually planning to make these periods of rejoicing as near as possible to what they have been accustomed to celebrating when each one had his or her home.

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services performed by the girls. The inauguration of the Girls' Auxiliary was with a definite programme in view, namely, the establishment and upkeep of a hospital department and dispensary in the Home. To that end, ways and means were considered to raise the necessary funds. Many friends in this city will recall with pleasure the various social functions and entertainments given for this purpose, the initial event being a dance at the Royal Alexandra Hotel, which proved to be one of the most successful features of the season on the social calendar. This dance was repeated semi-annually from then on, with teas and socials being held at intervals during the year, all being given for the original purpose. The dispensary hen became a fact, being enlarged upon as time went on and as necessity arose. Another of the outstanding undertakings by the girls was the musical and comedy offering, "Let's Go," which was presented at the Dominion Theatre in April of 1922, and is well remembered by the Winnipeg public as one of the best of amateur theatrical attempts. This was a very great success financially and netted the Auxiliary a considerable amount of money with which to carry on their worthy work.

The hospital room of the institution, under medical supervision and advice, has been equipped on a highly modern scientific basis, and is under the direct charge of Miss A. Berg, the present resident nurse. Added to the necessities required in the hospital room, other comforts in the way of invalid chairs, cushions, etc., are also supplied and taken care of by the girls.

Though the Auxiliary when first organized had only a membership roll of eight, it now boasts about one hundred, the majority of whom are active members and sincere in their efforts to do all in their power to brighten the declining years of the old folks; and that they have been at least partly successful in their undertaking, is demonstrated by the spirit of good-fellowship prevailing at all social functions, when the inmates, as though rejuvenated by the mere presence of the girls, show their willingness to enter into all the fun planned for them, by contributing songs and even old-fashioned dances towards the programme, and generally attempting to show their sincere appreciation by showering the good blessings, which only old folks are capable of giving so heartily, on the young ladies interested in their welfare. Since the Federated Budget has been in operation, very little can be done for the old people by the girls outside of entertaining them and so all efforts are concentrated towards this purpose which certainly, from the results, are worth the efforts put forth.

Amongst the most active members since the inauguration of the Girls' Auxiliary were the Misses Eva Gershfield (Mrs. I. Kahana), Rebecca Segal, Pearl Rabinovitch, Esther Altman (ex-presidents), also the Misses Rose Yarmako, Betty Orinstein, Seema Resnik, Mary Greenberg, Debbie Silver, Lillian Peikoff, Mary Provisor, Carrie Steiman, and Eva Genser (Mrs. Angel).

Members now in office: President, Pearl Rabinovitch; vice-president, Rose Yarmako; secretary-treasurer, Mary Provisor; financial secretary, Betty Orinstein; recording secretary, Carrie Steiman; corresponding secretary, Rose Schwartz; social convenor, Esther Altman.

Pioneers of Zionism in Winnipeg and the West

As early as the year 1900, a Winnipeg old-timer, one of the few old-timers who came to Winnipeg in the early eighties, happened to be in New York, and while there visited a Zionists' gathering and he learned for the first time that what used to be an old dream and hope embodied in the prayer books of Israel, was beginning to become a realization if the people only wanted it. Coming from New York, he visited Montreal, and also there he found that the new movement called Zionism had its apostles on Canadian soil, and the chief of them all was Clarence I. de Sola. It did not take him long to get an audience with that man and the result of the audience was a meeting in Winnipeg of all the male population in Winnipeg at that time, which did not exceed forty in number.

A society was formed called the Bnai Zion, and Mr. A. Agronovitch, now in Palestine, was chosen as president. The old-timer in question was Mr. H. L. Weidman, who was elected treasurer of the first Zionist Society. The Society immediately got busy and sold 270 shares for the Jewish Colonial Trust. This was the first Zionist work done in the Canadian West.

In 1901 the Duke of Cornwall and York, now King George, was visiting Canada and paid a visit to the western metropolis and the Bnai Zion Society wanted to pay homage to the Duke in their own way, as a specific unit representing a specific cause. Perhaps they felt at that time what in the long years became a realization, that it would be in his reign that

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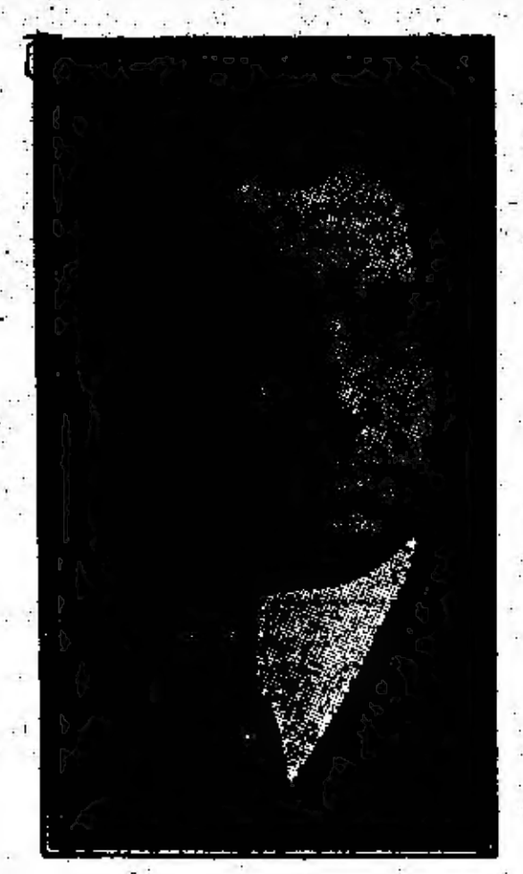

MR. MAX STEINKOPF

Max Steinkopf, B.A. of Steinkopf & Bruce, Barristers and Solicitors, 667 Main Street, Winnipeg, Manitoba, Canada. Mr. Steinkopf has been prominently connected with a number of the leading charitable enterprises throughout Western Canada. He is a Mason, and in politics is a Conservative. He is president of Purity Ice Cream Co. Ltd.; past president, Winnipeg Hebrew Free School; president, Shaarey Zedek congregation; president, Independent Order of Bnai Brith, Winnipeg Lodge, 650: member of the Board of Directors of Winnipeg General Hospital; and member of the Board of Directors of the Children's Hospital of Winnipeg.

Mr. Steinkopf is Canadian vice-chairman of the Jewish European Orphans' Committee.

Married Hedwig Meyer, 1909; has one son and three daughters.

the far-distant ideal would be realized, that he was called the divine power to bring to a realization what was the dream and hope of centuries and generations. A band was formed that was called the Bnai Zion Band, subscriptions were taken up for instruments to be bought, a special banner was painted and a special section of the parade mustered, and when the big event came about the entire Jewish community with its band and banner was a given a prominent place in the parade, which section drew the special attention of the royal visitor, and he ordered that information be brought to him with regard to the Jewish colony in Winnipeg and their activities, and later a special delegation consisting of Mr. Weidman and other prominent Jews were presented to the duke.

In 1904, during the Russian-Japanese war, a great influx of people, mostly from Russia, started to come into Winnipeg and spread throughout the West. These emigrants brought with them the different ideals in Russia at that time and there were Zionists among them; there were others representing the "Bund" and the different factions of the Russian Socialists, and each and every one of these factions began to pitch their tents on Canadian soil. The Zionists, being strange in the country, not knowing the customs, the language nor the conditions, were grouping themselves together in the section of the city called "Mitzraim."

The sudden death of Dr. Herzl, which occurred on the 20th day of Tammuz, 1904, brought this small band of Zionist workers together with the Zionists from the Bnai Zion Society. All came together to mourn the death of the great leader, and here for the first time brother recognized brother, and old-timers and greenhorns met and shook hands and made a vow to follow the path of the great man whose death they could not forget, and from this time on a renewal of Zionist activities began.

The old society, Bnai Zion, was immediately reorganized. A new set of officers, representing both factions, the old Zionists and the new ones, were elected, comprised of the following:

Mr. A. Agronovitch, president; Mr. A. Osovsky, vice-president; Mr. M. Udow, treasurer; D. Attrubin, secretary.

The present officers include Mr. A. Osovsky, as president, who held this office for eight years afterwards and has remained active in the Zionist organization ever since, in the capacity of one office or another; Mr. D. Brandt, vice-president; Mr. A. Tatelbum, treasurer; Mr. Newhouse, Max Etkin and U. Goldstein, now of Radisson, Sask.

With these new officers the society began its activities. Connections were made with the Federation of Zion Society in Canada. National Fund stamps were purchased and social activity began. Zionism was carried to the synagogues, to every place where Jews were likely to meet, and if they did not meet, such meetings were arranged. The Chanukah feat in 1904 was the first Chanukah festival in the West.

In the year 1910 the first delegation to represent Winnipeg Zionists in person was Rabbi I. I. Kahonovitch, who went to Toronto to tell the convention about the Zionist activities in the West.

After the first delegate another followed in the person of Mr. A. Osovsky, president of the Bnai Zion Society, to the twelfth convention of Canadian Zionist societies. It was at this conven-

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tion that it was learned about the existence of Zionist societies in Regina, Calgary, Edmonton and Vancouver. It was also at this convention that the West made its demand for professional propagandists, and as a result of this demand, Miss Pevzner was engaged to tour Canada. She visited the principal cities and towns of the Canadian West, leaving behind her a strengthened organization which in a few years' time has developed its growth to such proportions that they have dared to ask the fifteenth Zionist convention be held in the western metropolis, Winnipeg. This demand was so persistent that the Federation decided to make the test.

When the delegates from the East arrived in Winnipeg it was apparent that the West deserved the convention. Months before the convention the entire Jewry of the West was stirred to the highest pitch of enthusiasm. New societies were created, old fraternal orders and lodges accepted the Basle programme and all sent delegates.

The Talmud Torah Hall, where the convention was held, presented an imposing picture not easily forgotten. Hundreds of delegates were seated in a large horseshoe shape facing the beautifully decorated stage where the presidium was sitting. It was the picture of the old Sanhedrin called to life again. This picture and this convention, so rich with consequences to Zionism, is still remembered by many as it gave a new impetus to Zionism in the West.

In the year 1918, when the Balfour Declaration was announced, a huge demonstration was staged, taking the form of a monster street parade in which all Zionist societies, all lodges and synagogues participated. It was estimated that over six thousand people took part in the parade which passed the city hall, and at the Free Press, where for the first time the Jewish flag was flying over the home and the office of the largest newspaper in Western Canada, the editor and staff appeared on the balcony and addressed the gathering which filled all the surrounding streets for many blocks. At the 16th convention, which was held in Toronto, the divisional plan was adopted, with Winnipeg as headquarters for the Western Division, and Max J. Finkelstein was elected chairman.

At the 17th convention, Mr. A. Osovsky was elected to that post, and at the last convention Mr. H. E. Wilder was elected as chairman for the Western Division. Zionism in Winnipeg is organized in a Zion Council with representatives from the Bnai Zion Society, Dr. Herzl, the Yiddin Freint Association, the Young Zionists, Mizroche, and from the two Hadassah chapters.

The Council meets every two weeks and its officers are at present:

Marcel Marcus, president; E. Cherniack, vice-president; Norman Schiffer, vice-president; Miss Clara Pall, secretary; Norman Schiffer, chairman of the Keren Hayesod committee; S. Bere, chairman of the National Fund committee; A. Osovsky, chairman of publicity and propaganda.

Recently a new society was organized under the name of Bnai Zion, whose sole aim is to work for the National Fund.

This society is doing splendid work and is gaining in force all the time. The society recruits its members mostly from the young men and women through giving occasional socials, picnics and other undertakings. Its membership is now over forty and its organizer and president is Mr. Ostrovsky.

Y.M.H.A.

In 1918, thirteen young men took the initial step and formed what is now known as the Y.M.H.A. of Winnipeg. A board of governors was selected and a charter applied for and granted, for the province of Manitoba. For some year and half, the organization carried on with only twenty-seven members, having attained during this time sufficient co-operation from its members to open up club-rooms at 708 Main Street and by support from its members only was able to furnish the club-rooms. Several undertakings for raising funds were carried on for the benefit of the Jewish Old Folks' Home and also the Jewish Orphanage. Particularly was great interest taken by the fact that the brick campaign for the completion of the Home of the Jewish Orphanage was placed in the hands of the Y.M.H.A., who made a success of it. Later they assisted the Talmud Torah and other Winnipeg charities.

The membership increased and new headquarters were found necessary. These were taken up at 546½ Main Street, and the membership still kept on increasing. At this time arrangements were satisfactorily arranged between the Concordia Club, an organization of Jewish Business Men, whereby they turned over to the Y.M.H.A. their premises and furnishings, and consequently the premises were taken up at 273½ Portage Avenue. In view of the high rental of these premises they could not be held longer than a year, and arrangements were made for quarters at 676 Main Street, where the Association is now located.

In view of the lack of support of the community and the falling off of members, it was found necessary to temporarily suspend activities of the Association, and arrangements are at present under way between the business men and the Association for a complete reorganization and the definite installation of a solid Y.M.H.A for Winnipeg.

Vienna (J.T.A.)—A crisis has been precipitated in the Austrian anti-Semitic Hakenkreuzler organization with the resignation of President Riehl of the Swastika and the division of the organization into two factions, one urging political methods and the other more direct force.

One of the factions also demands that the Hakenkreuzler proclaim its independence from the Munich anti-Semitic group led by Adolph Hitler, leader of the Bavarian Fascisti.

The official organ of the Hakenkreuzler in its current issue publishes the following new slogan: "No ballots, but bullets; no votes, but storm troops."

There have been recent rumours that the Hakenkreuzler chief had arranged at a conference in Salzberg with the Hitlerites that 10,000 Austrian ex-soldiers were to be offered Hitler in the event the Bavarian Fascisti leader starts another "putsch" against the German Reich. It is not known what effect the splitting of the Hakenkreuzlers will have on this plan.

Vienna anti-Semitic circles lately have been concentrating their efforts under the leadership of Riehl towards obtaining a majority in the forthcoming elections for the local town council.

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A Jewish Poet

REVIEWED BY CALEB READE

Poems by Isaac Rosenberg. Selected and edited by Gordon Bottomley, with an introductory memoir by Laurence Binyon. London: William Heinemann, 1922.

Where is that light—that citadel?
That robe with woof of glory?
She lost her virtue and she fell,
And only left her story.

The wind bloweth where it listeth and the spirit of poetry, descending at irregular intervals to endow some mortal babe, is apparently quite careless whether the infant in a manger lies or in a cradle of gold.

Not since the birth of Chatterton had so gifted a poet as Isaac Rosenberg first seen a sunrise in Bristol City. An early migration to the capital set the gloom and grime of the East End of London as the background of his school days. The drab streets of Whitechapel were his playground and it was on Stepney paving stones that this child of the Muses used to draw pictures with colored chalks. And while he attended the Stepney Board School his promise in writing and drawing appeared so remarkable that the headmaster allowed him to spend all his time in these pursuits. Then at fourteen, when he had to leave school, the boy was apprenticed to a firm of process engravers with the idea that a trade connected with art might become a stepping stone to a career in line with his ambitions. This galled him, and one day, "chained to this fiendish mangling machine," as he put it, "without hope and almost desire of deliverance," he wrote a letter eloquent of his sufferings to a lady who had encouraged him by lending him books and criticising his poems. "I have tried to make some sort of self-adjustment to circumstances by saying 'It is all experience,' but, good God! it is all experience and nothing else!"

Help came before very long and means were provided for Rosenberg's training at the Slade School. Laurence Binyon, who writes the admirable memoir which prefaces this collection of poems chosen with such loving and thoughtful care by Gordon Bottomley, came to know Rosenberg about this period. He acutely distinguishes between the temper and prevalent ideas of Rosenberg's generation of students and the differing direction of the boy's natural bent. Nor did Mr. Binyon, on seeing drawings and studies from time to time, believe that graphic or pictorial art was Rosenberg's inevitable means of expression. He was sixteen when he wrote the beautiful "Zion" poem, of which the last verse is quoted at the head of this article. As in yet earlier verses, the boy writer already showed in this poem preoccupation with Hebrew history and an ambition to become a representative poet of the Jews. And already there is evident the passionate seriousness of his nature.

It was with rare delight and admiration that I read Rosenberg's poem drama, "Moses," in the little paper-covered pamphlet form of its first appearance, and I feel sure that no lover of the finest poetry can fail of enjoyment in reading this volume of collected poems. To me it is extraordinarily exhilarating throughout. We enjoy a fine thing, and if it is known to us that its creator is young in years we are always prone to dub as promise what has been vouchsafed us as achievement. And there are times and circumstances when heroic conduct so exalts our regard that we hold for a little while as of serious moment exercises or dreams which had been dear to their lost maker, though trivial in their own sphere of art or literature. Many young men killed in the war wrote verses, but essential poetry—the real thing—is a far more rare achievement than we should be led to suppose by current appraisement of the work of soldier poets.

Those very few understanding minds

ORPHEUM

For the past four months representatives of the Orpheum Circuit have been touring not only the music halls, vaudeville, ballet and opera houses of Great Britain and the continent of Europe, but the Orient and Far East have also been scoured in an effort to secure for the forthcoming Orpheum season, attractions, not only of extraordinary merit, but which will be novel and new to American patrons of vaudeville.

Scores of novelties, which in their diversity of appeal run the gamut from Russian singers and dancers from the far wilds of Siberia and the Imperial Opera Houses of Moscow and Petrograd, to singers from Japan, magicians from China and India, spectacular presentations from South America, as well as many comedians, singers and dancers from Paris, Vienna and London, will be found on the program at the Orpheum the coming season.

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Ever popular as the home of entertainment of a distinctive character, since the adoption of the new policy combining unequalled vaudeville and programme feature pictures, the Capitol theatre has advanced even further toward that enviable position. Firmly fixed in the minds of the Winnipeg play-loving public is the meaningful slogan, "Capitol Entertainment."

The future promises the de luxe innovations in vaudeville, attractions that have long been denied Winnipeg, because it has been regarded as isolated from the seats of production activities. How, however, the Canadian circuit has been materially strengthened in a number of houses, and thus the burden of transportation expense is mitigated—justifying more expensive travelling presentations, more elaborate and cumbersome scenic paraphernalia—in short, better shows.

Since inauguration of the new policy, the big popular Capitol symphony orchestra under the able leadership of Earle C. Hill has been augmented—better equipped than ever to maintain that excellent standard of music which has given it prestige, the stamp of distinction.

Beginning with the new policy, there are now three complete vaudeville and picture shows daily, the matinee at 2.30; evening performance at 8.30 and supper show at 5.30.

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(almost all of them themselves poets) to whom the work of Isaac Rosenberg was known before his early death were eager in anticipation; but the very warrant for their confident hope lay in the beauty and the fervor of what they had read.

The war engulfed him. With heroic fortitude Rosenberg endured the experiences demanded by the sense of duty and service till on April 1, 1918, he was killed in action.

Among living writers Lascelles Abercrombie roused his strongest enthusiasm. Rosenberg called him "a mighty poet and brother to Browning" and his "Hymn of Love" the finest poem of our time. And of Rosenberg's own poems Abercrombie wrote to him such words of encouragement as "I always find a vivid and original impulse, and what I like most in your songs is your ability to make the concealed poetic power in words come flashing out." He happily enjoyed also the sympathetic appreciation of Gordon Bottomley (who has with such untiring patience edited this collection), of R. C. Trevelyan, and of Edward Marsh.

Rosenberg's poetry is often complex rather than simple and burning rather than sensuous, but it is never too long, and there is never any intellectual drifting.

"Beauty is a great paradox—
Music's secret soul creeping about the senses
To wrestle with man's coarser nature,

And again:

"Our girls have hair
Like heights of night ringing with never-seen larks,
Or blindness dim with dreams.

And again:

"Perfection always is a root,
And joy a motion that doth feed
Itself on light of its own speed."

To think in images is to be half a poet; to express such thought coherently in words of passionately musical cadence is to be a poet sure of recognition by those who have ears to hear.

The work of Isaac Rosenberg is the writing of no mere versifier with smooth numbers and easy rhymes, for it contains such movement, such perfection of substance and style, infused with the highest seriousness, that this choice gathering of blossoms from a plant so untimely cut across the root can have for quality of excellence no place too high. Nor are the finest flowers we possess so much more lovely as ever to dull these by fair comparison.

KILL JEWS, BAPTISE MOSLEMS—"TO SAVE CHRISTIANITY"

Bucharest (J.T.A.)—A new paper entitled "Desteptares Crestinnului" (Awakening Christendom) has made its appearance. A Colonel Stanics of the Roumanian army is the publisher, who thus outlines the policy of his paper:

All Jews should be killed and all Moslems baptised, otherwise there is no hope for Christendom.

The law under which it is permissible to adopt Roumanian names must be repealed so that Jews and other foreigners should be immediately recognizeable by their names.

The law under which the Jews have obtained their emancipation must be repealed.

Jewish schools and synagogues must be burnt down and covered with earth so that not a vestige of them shall remain.

All books of the Talmud and Jewish prayer books should be taken from the Jews because it is from these books that they learn all their lies.

All Jews must be prohibited under penalty of death from obtaining any form of education, as only in this way it will be possible to bring them under subjection.

REPORT HUSSEIN SEEKS INDEPENDENCE FOR PALESTINE

London (J.T.A.)—The "Daily Express" reports that King Hussein of the Hedjaz has directed his representative in London to negotiate with Great Britain with a view to granting Palestine a constitutional government.

The King was officially reported to have agreed to the draft of a treaty concerning the Arab States which recognized the present status of the Palestine government. He is understood to have altered his stand, however, because of the vigorous opposition of the Palestine Arabs to the treaty.

HUNGARY RETAINS NUMERUS CLAUSUS

Budapest (J.T.A.)—At the meeting of the Hungarian Chamber last week the Socialist, Deputy Karl Peyer, introduced a motion for the withdrawal of the numerus clausus.

Count Kuno Klebelsberg, the Minister for Education, opposed the motion. The numerus clausus, he said, could not be withdrawn until the detached parts of Hungary were restored to her.

The Government Party voted against Deputy Peyer's motion, which was defeated by an overwhelming majority.

The numerus clausus in Hungary thus remains in force—"till the detached parts of Hungary are returned to her."

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